WORLD CALL

THE MOUNT OF OLIVES

April, 1936

Price 15 Cents

"Good Morning! Christ Is Risen"

By DR. RAPHAEL HARWOOD MILLER*

AND behold, Jesus met them saying, 'Good morning!' and they came and took hold of his feet and worshiped Him."

So the word was carried to the disciples, "The Lord is risen indeed." And that phrase became the password of The Fellowship of the Resurrection. Whenever Christians met one another the happy greeting was, "The Lord is risen." And the joyous answer came back, "He is risen indeed."

That was the identifying salutation and its appropriate response. It was heard in the crowded streets of Corinth; in the midst of the many nationed throngs on the temple hill at Jerusalem; among the merchants of Ephesus; from passing ships in the Mediterranean Sea; at the crossways of the desert; and among the servants of Caesar's household.

"Good Morning! Christ is risen."

THAT set men singing at their tasks; it gave meaning to daily living; it opened long vistas of exploration toward the truth; it brought courage to the suffering; it lightened heavy burdens; it sustained the martyr in his ordeal; it gave hope to the oppressed and made faith in spiritual purpose the answer to the unsolved mysteries of the universe.

The night after the crucifixion was the darkest night of the world. Death had held dominion over life until Christ came. The ancient world was haunted by the grave. Human thought and activity were never free from the specter of death's impending and awful finality. Life was lived in a tomb.

INTIMATIONS of immortality were but wandering fires that flared and sank to leave the darkness blacker yet. The death of Christ by itself only aggravated the tragedy and deepened the mystery. The most victorious Life the world has ever seen succumbed upon the cruel cross, and the grave enshrouded all His glowing deeds and bright promises.

Nothing could solve that riddle or redeem that tragedy but His Resurrection.

Without Christ's Resurrection life is a dream without substance, a progress without purpose, and a journey without destination. Before Christ's Resurrection the thought of Eternal Life was considered too good to be true, but since the first Easter Morning it is too good not to be true. We live in a world where what is good enough can be made true and where faith in the utmost grows from more to more.

"Good Morning! Christ is risen."

EVERY fresh adventure of the human spirit; every new crusade against embattled wrong; every daring excursion across the frontiers of knowledge; every costly devotion to freedom's cause; every undaunted endeavor for a world of peace and good will; every tireless struggle for justice and equality; every heroic martyrdom for faith—all—all go forth under the Cloudless Resurrection Morning whose sun shall stand still and whose light shall not fail until the work is done.

FEAR not . . . I am the Living One; and I was dead, and behold, I am alive for evermore and I have the keys. . ."

"I was dead." And when He died, the world died, with every human hope and every beautiful dream's fulfillment.

"I have the keys." He found His way through the darkest night that ever held the world in the black grip of horror and He unlocked the tightest tomb ever sealed by human perversity and sin.

AND He will find His way and ours through every night and out of every grave.

So we greet one another this Easter Day.

"Good Morning! Christ is risen."

And the white-robed and joyous guests of God answer from heavenly places in Christ Jesus,

"He is risen indeed."

*Minister, National City Christian Church, Washington, D. C.

Circulation Corner

I received my WORLD CALL for February and am really elated over it, because of the space you have given my race. I only wish I were able to send numbers of them to friends and acquaintances.

MRS. MAUDE DAVIS.

Granger, Texas.

I would offer a suggestion. If Camargo of Mexico or Mr. Piety of Kingston, Tennessee, write again for your paper, give them all the room they want.

A. W. MARTIN.

The only objection I have to WORLD CALL is that it takes its place at the head of my bed once a month and usually spoils an hour or two of sleep, for I get so interested in it I forget to go to sleep. I regard your paper as one of the finest, and in many ways the finest, of the denominational papers published today.

W. M. DANNER, general secretary,
New York City Mission to Lepers.

I take the opportunity to congratulate you on the attractiveness and real value of your publication.

JOHN HOWLAND.

Claremont, California.

May I tell you how fine I think WORLD CALL is? I usually read it through at one sitting. The index is such a help throughout the year.

MRS. HELEN S. HARDIN.

Roanoke, Virginia.

Wonderful magazine WORLD CALL. Here's my $1.25.

ELMER A. FRIDELL, D.D., pastor,
First Baptist Church.

Seattle, Washington.

Former Missionary to Africa

Enclosed find a check for $1.25 to cover my subscription to the WORLD CALL. If it is not too inconvenient, I should like to receive the issues I missed when my subscription lapsed in December. We feel so out of touch with everyone when we miss a single copy.

DR. GEORGE W. HORTON.

Sinton, Texas.

Back Numbers Valuable

I am taking advantage of your special offer of WORLD CALL for a dollar for a year's subscription. It is an excellent magazine and I enjoy it very much. I have just finished reading *Character—Bad* and as a result am going to look up my old WORLD CALL in which there was an article about Harold Gray.

LOUISE SMATHERS.

Mount Sterling, Ky.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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WORLD CALL

The Threshold

Our Cover

Our cover is from a photograph of the Mount of Olives with Gethsemane in the foreground taken by J. Barbee Robertson, pastor of the Mexico, Missouri, Christian Church. Mr. Robertson is not only a splendid amateur photographer, but possesses a deserved reputation as an authority on Jerusalem and its environs.

Sunrise Services

Easter sunrise services are becoming increasingly popular. They are held in thousands of churches over the land. One of the most appealing forms of such services is that conducted outdoors by groups of churches. One of the most famous services is that held annually in the Garden of the Gods in Colorado Springs.

Approximately one thousand persons will participate in the fourteenth annual Easter Sunrise Carol Service on the north steps of the Soldiers' and Sailors' Monument, in the center of Indianapolis, at six-thirty on Easter morning. This service is under the leadership of Mrs. James M. Ogden, who founded it as a memorial to her little son who was killed in an accident a number of years ago. The service is absolutely non-commercial, as all participants donate all their services. The majority of the singers are children, whose sweet, glad voices ring in the glory of the Easter dawn. Great crowds of citizens come out each year to witness the glorious spectacle but for those who do not live in Indianapolis, the program will be broadcast over station WIRE.

Missionary Education Institute

For the seventh year the annual Missionary Education Institute under the auspices of the Missionary Education Movement with the cooperation of denominational and interdenominational agencies will meet in Indianapolis. Sessions will be held at the Third Christian Church April 27, 28, and 29. The institute will serve area, state and local leaders in Indiana, Ohio, Illinois, Michigan, Wisconsin and Kentucky.

Disciples of Christ are well represented on both the administrative committee and faculty of the institute. H. B. Holloway is chairman of the general committee, and Mrs. Imogene Mullins Reddell is publicity chairman. Emory Ross, now executive secretary of the American Committee on Work in Congo, New York City, will teach the course on Africa. Miss Grace McGavran will teach classes for leaders of children, and Mrs. W. F. Rothenburger classes studying the American Negro.

Easter's Opportunity

Home missions is projected upon the belief that the Christian religion has a vital contribution to make to all men everywhere, and that we as a brotherhood are under obligation to urge its claim upon all. The home missionary program has helped over 50 per cent of our churches at one time or another. The need is still great, though we have changed from a pioneer geographical approach to a more intensive cultivation of rural and urban fields. Our home missions program includes service to the underprivileged in our national life. Among the Negroes, Indians, Mexicans, Japanese, the mountaineers, and European immigrants, our home missions workers serve. To assure Recovery and Advance for home missions, every Sunday school among us should seek to make this year's Easter offering fully representative of its utmost concern for the building of a Christian America.

World Sunday School Convention Plans

Fifty American Disciples is our quota at the World Sunday School Convention in Oslo, Norway, July 6 to 12, 1936. Both pre-convention and post-convention tours are possible. The cost varies from approximately $350.00 to $650.00, depending on the extent of the tour through Europe. With a small additional expenditure one may visit the British convention of our churches which comes the early part of August.

In order to obtain desired accommodations and to take care of all details necessary in a trip abroad, one should begin making plans immediately. For information concerning the details of tours, and actual arrangements, get in touch with the Department of Religious Education, 2700 Pine St., St. Louis, Mo.

World Convention Dates

The Second World Convention, meeting in Leicester last August, voted to hold the third world gathering in 1940 in Toronto. The exact dates were left to the Executive Committee which at a recent meeting decided to hold the convention from August 6-12, 1940 (Tuesday to Sunday). This decision on dates was reached after conference with our churches in Toronto.

The Colosseum on the Exposition Grounds where the convention will meet has a seating capacity of 15,000 and can be reached in ten minutes by street car from the heart of Toronto. It is located at the edge of beautiful Lake Ontario. August will be an excellent month in which to hold a convention on the shores of a cool lake and in the northern city of Toronto.

Rural Life Sunday

May 17 as Rural Life Sunday will provide the emotional and intellectual stimulation to understand correctly many of the greatest biblical passages. Read, in this connection, the stories of the Garden, Babel, Abraham and Lot. Examine Isaiah 1:21-23; 5:8-10; Amos 8:4-6; Micah 2:1, 2; 6:9-15; 7:1-6. In the Gospels read over the words of Jesus and ponder the meaning of his illustrations. "Consider the lilies," "By their fruits," "The harvest indeed is plenteous," "How much then is a man of more value than a sheep," "Thou fool!", "Laborers into his vineyard," "A fig tree by the wayside," "A sower went forth to sow," "Whatsoever a man soweth." Rural life provided Jesus with illustrations by means of which the spiritual life was made clear. Rural Life Sunday offers us an opportunity to speak his words after him.

The Bible in New Languages

The number of languages in which the Bible or some part of it has been published now totals 972, according to an announcement issued by the American Bible Society.

Among the recent publications of the Society is the revised Ponape New Testament and Psalms which will be used in Ponape, the largest of the Caroline Islands. Five nationalities are participating in this project: translated by Germans, printed in England, financed by Americans, distributed by Japanese, and used by Ponapasians.

Other Scriptures recently published include the Gospels of St. Matthew and St. John in Rundi, one of the many dialects of the Bantu language family. This volume, published by the British and Foreign Bible Society, will be used in Danish Baptist Mission work in the Belgian Congo. The New Testament in Meninka and the First Epistle of St. John in Kissi were recently published on the mission press in West Africa of the Christian and Missionary Alliance.

Pan-American Day

The wide observance of Pan-American Day on April 14 is of special interest in this year in which churches everywhere are studying Latin America. Invaluable materials may be had by addressing the Pan-American Union in Washington, D. C. The missionary education department of the United Society urges church-wide observance of this day.

WORLD CALL

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VOLUME XVIII APRIL, 1936 NUMBER 4

The Christian Mission in America

TO MAKE the religion of Jesus operative in every area of American life is, according to Miss Dale Ellis (see pp. 10, 11), the major objective of home missions today. So long, then, as there are underprivileged people within our borders, so long as there is a want of the practice of common brotherhood in American race relations, so long as considerable populations, rural or urban, are without the vital ministration of the church—just so long will there be need for the program of home missions. The emphasis of endeavor in this field will doubtless change, as it should, with changing conditions. But presumptuous, indeed, would be he who expressed the opinion that the day of home missions is in the past. It is heartening to know that as Grant K. Lewis retires from this field after a long term of distinguished service there comes to take up his task one who believes thoroughly in this broad interpretation of home missions. We welcome to this important brotherhood post Willard E. Wickizer, who comes to the United Society as an executive secretary on April 15.

Again—that Ancient Atrocity!

CHILD LABOR is on the increase! Say what you will and think what you may about the late lamented NRA codes, they *did* make for the radical reduction of this ruthless exploitation of children. Only an infinitesimal minority of manufacturers have wished to profit by the cheap labors of children. To most leaders of industry and business such an idea is wholly repugnant, and there was no provision of the NRA codes which they accepted with more uniform acclaim than that outlawing the employment of children.

"There goes that ancient atrocity," remarked the President as he gave approval to the prohibiting code. The next year saw a tremendous reduction in the employment of children. Newspapers which had opposed the child labor amendment, but which had been somewhat ashamed of that fact, greeted the achievement with acclaim, declaring that this was the way to rid the nation of the evil—that it was not a constitutional matter. But the Supreme Court has decreed otherwise and child labor is growing rapidly, not because there are not adults to do the work required at "reasonable wages," but for the reason that the nimble fingers and lithe bodies of boys and girls from fourteen to sixteen can be bought even more cheaply.

In the state of Indiana alone in the seven months since the invalidation of the NRA, employment of children increased more than forty-three per cent. Elsewhere the increase has been even more marked. Far be it from us to criticize the action of our highest court, either in this instance or in that of some years ago when it held unconstitutional a federal child labor law. We have no doubt that the court's decision is scrupulously correct from a legal standpoint. There is only one way out and that is to complete the ratification of the Child Labor Amendment by the requisite number of state legislatures. To date twenty-four states have ratified the amendment, while for its adoption thirty-six states must approve. Let every reader of these words raise the question as to whether his own state has ratified. And if not—let him see what can be done through citizen pressure on his legislature to bring his state into line with one of the great humanitarian movements of our day. Let's end that ancient atrocity!

Emergency Peace Campaign

THE American Friends' Service Committee has rendered another distinctive service to the cause of peace in the launching of an Emergency Peace Campaign. Self-forgetful, as always, our Quaker friends broadened the scope of their program to include all peace and religious organizations.

In the light of recent happenings this campaign is timely and we believe the program contemplated is sound. We note with particular endorsement the plan to include in its councils not only "pacifists by conviction" and those opposed to use of armed force except to repel invasion, "but also people who have not yet thought their way through the problems of peace and war, but who are determined to do everything they can to promote peace." So important do we consider this campaign that we have asked Dr. James A. Crain to write of it more fully in his "Social Trends" article. His discussion will be found on page 25.

A Distinct Loss

THE going of Roy G. Ross to the post of General Secretary of the International Council of Religious Education brings mingled feeling to those who know the man and the place he has come to occupy in the life of our brotherhood. The first feeling is that of loss—a distinct and regrettable loss, not only to the

United Society whose department of religious education he has headed, but to the total cause of cooperative endeavor among the Disciples of Christ, as well. Few men possess Mr. Ross's ability to do teamwork, to see a colleague's point of view as well as his own and, at the same time, to see the ultimate objective, more important than any point of view. His unemotional sense of fairness will be missed in many councils. With our regret there is, of course, a sense of pride that one of our communion should be called to so eminent a position; and linked with our pride is a sense of confidence that Mr. Ross will measure up to the requirements of the position in every vital respect.

Weather and the Church

THE influence of weather conditions upon the relation of the average Christian to his church is a thing over which we never cease to marvel. A slight change from murky skies to sunshine will often affect church attendance favorably and bring a sense of elation to the preacher's heart. Too favorable a change, to be sure, may exert a quite different influence and send errant members scurrying away in every direction, drawing upon family budget funds allocated to the church to supplement an already overdrawn car allowance. We recall vividly that in the days of dirt roads we used to deem ideal that week-end which began with a downpour of rain about Saturday noon, with skies clearing in time for a perfect sunset which brought the promise of a Sunday gloriously bright overhead but with highway conditions adverse. On such week-ends we learned that one might count with a degree of certainty upon the deacon's devotion.

Disrupted Programs

IT IS doubtful if in many years churches have over so widespread an area faced conditions more unfavorable to the carrying on of their normal program than those which characterized the first two months of the current year. Many communities experienced five or more Sundays with the temperature at zero or below. Few were the towns or cities which did not have to cope with the problem of frozen water mains. Even in Texas, the winter golfer's paradise, we found recently both the president and general secretary of the International Convention complaining of the severity of a brand of weather which would have caused their brethren in the North to fear lest its premature mildness might be the forerunner of those "killing frosts" which mean failure of fruit crops. After all, weather is a relative thing and it must be admitted that almost every section of the country has experienced conditions which have made church life difficult. Attendance has been poor, services have been cancelled, morale has suffered and, at a time of the year in which financial support is usually increasing, current deficits have mounted.

The Layman's Opportunity

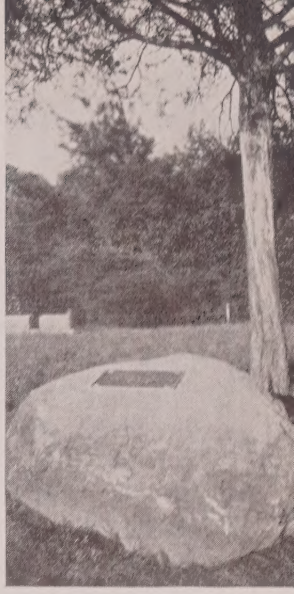
THE effects of the severe weather conditions upon the program of the church have been real, widespread and serious. Churches generally have come through depression years rather well as far as their programs are concerned. With a lessened support their pastors and workers have taken on added responsibilities uncomplainingly. Coming now to the vast spiritual opportunities of the Easter season, they deserve no further burden, but rather to be freed for the work which they regard as their essential calling. Here is an unparalleled opportunity for the laymen of the church to face in a vigorous way the problem of recouping the recent financial losses of the local church. A direct and determined effort on the part of laymen to lead the congregation to such recovery is good sense and good Christianity. And it is an effort which can be carried to a quick success by an attitude of loyalty and determination on the part of even a limited number of members. An earnest minority of the elders, deacons and Sunday school leaders of nearly any church in the land can lead in a successful campaign to bring the church quickly to high and worthy levels in attendance, finance and morale. With churches, as with individuals, difficulties are of less consequence than our manner of meeting them. Probably some churches will go through the present year burdened and dispirited by trifling deficits recently incurred. Others will accept the situation as a challenge to demonstrate that quality of faith which turns difficulties into assets. The difference is not in the situations but in the men who make up the two kinds of churches. Let the laymen act.

Time to Check Up

THE beginning of the last quarter of the first year of Unified Promotion on April 1 suggests to the local church a definite time for checking up on its support of its world causes. The church and its causes must move forward together. Certain definite goals have been set. April 1 is a good time to face the facts as to the degree of progress made toward such goals and to lay careful plans for reaching the objectives. It is likely that most congregations will sense that their most effective means for attaining these goals lies in the wise use of the year's remaining "special days" for education and financial support. To such churches Easter and Children's Day will appear as days of opportunity and challenge. Many churches, truly distressed by their declining participation in the missionary enterprise in recent years, are indicating their intention of utilizing these great Bible school days to bring their people to an increased share in the recovery and advance for the world causes of the local church.

"Back-to-the-Land"

By E. C. CAMERON*



Bronze marker on granite boulder, site of Stilesville, Indiana, Christian Church. Old church of logs was built in 1834

ABRAHAM and Lot began life together in a new land as herdsmen and tillers of the soil. But, as in all civilizations before and since, a cleavage developed. Abraham stayed on the land while Lot moved his family to the city.† This story has been told so often that it needs only the mention of any key word to call the act and its consequences to mind. But do not therefore underestimate the fundamental sociological truth here expressed. It is not an accidental element in the story that the land-loving Abraham is the man through whom God's blessing flows, while the progeny of Lot become a long-time national problem. It is the very nature of rural life to develop the qualities upon which civilization thrives; likewise it is the nature of city life to exert influences which lead to disintegration of personality, the family, and ultimately of society itself. Civilizations are born in the country; they die in the city.

Following the Revolutionary War our forefathers left the seaport towns and pressed into the interior. Here in this vast area of virgin resources they settled on farms, clearing little by little the land, draining the swamps, building homes, schools, churches and neighborhood industries, and otherwise establishing an agrarian society. Every decade they carved out from one to five states, bringing under control land areas equal in size to nations of Europe. Nor was mere physical settlement their total aim; their ideals called for a culture embracing the best the Old World had yet attained and elements as yet secrets between themselves and their Maker. They were moved by a sense of freedom, a flair for experimentation, yet withal a sound sense of fundamental values, never equalled in any comparable movement of the human race. Moses was the basis of their laws, the Sermon on the Mount guided their uncommon neighborliness, and the church was the center of their settlements. The itinerant preacher was listened to as having in his keeping truths concerning life here and hereafter.

With the passing of the years, American life has moved steadily away from the farm. This movement has not always been natural. In some instances it has been forced by monetary manipulation, governmental policies and far-reaching decisions of our federal courts. Whenever in these years the farmer has seemed on the verge of turning the tide back to rural life, he has been thwarted by underhand influences ranging from stolen elections to jingoistic appeals to patriotism. To put the case bluntly but truthfully, an industrial-agrarian conflict has been raging in this country for seventy-five years, and industry has won the decision in practically every case.

Let us briefly inquire into the results. Competent observers who know life here and abroad state that in many sections of America farmers are worse off than the peasants of Europe. In fact, sharecroppers and many tenants would take a step upward in the scale of living by exchanging places with peasants. This condition is not confined to hillside farms. Iowa will probably show the highest rate of tenancy increase in the period 1930-1935.

We have deliberately taken from the pockets of the rural citizenry to subsidize industry. We are fast ruining agriculture; what has industry brought us? Dangerous concentrations of wealth, conscienceless corporations and holding companies, the ruthless dominance of the machine, wasted natural resources, a corporation-trained judiciary, unwieldy concentrations of people, blighting slums, and from 15,000,000 to 30,000,000 permanently dependent people.

Not only have the economic, legislative and judicial agencies of our nation been trained to serve industrial interests, but our schools, from the little red ones to the universities, have been managed in terms of industrial life. Through them we have brought rural life into contempt, and sent our best blood to the service of the machine and the corporation.

Ministers have largely remained aloof from the struggle, either not aware of what was happening before their eyes or else having a fear of industrial groups if they spoke out. Whenever they have developed what we are pleased to call a "social conscience" they have joined in the battle within industry between capital and labor. Ministers in predominantly agricultural states, suffering terribly from the oppression of agriculture, have salved their social consciences by damning the steel mills of Pennsylvania or the coal operators of West Virginia and Kentucky. Our own ministry has been less interested than any other group.

Are we to continue to pin our national hopes on industry? As a matter of fact whatever recovery we have made here during the last few years is being steadily offset by increased mechanization in Japan, China and Russia. It does not require an educated, unionized, automobile-owning, five-dollar-a-day Amer-

(*Continued on page* 15.)

*Professor at Butler University, secretary-treasurer of Rural Church Commission.

†Abram settled in the land of Canaan, while Lot settled in the cities of the basin, extending his tents as far as Sodom. *An American Translation.*

Easter and the Holy City

By J. BARBEE AND OLIVIA ROBERTSON*

EASTER! Pagan name for a Christian festival. Before that word myriad memories troop the colors. All the events of the Last Week come marching through our minds, commanded by the one word, drilled annually by the observance of the events in Christian circles. The troops are not all the disciplined regulars of fact. Some are the motley myrmidons of myth and mystery, faith and fancy, hymns and hysteria.

—J. B. Robertson.

Temple Area, Jerusalem, showing Dome of the Rock

The "Place of the Skull"—the vacant Arimathean Tomb—where would *you* look for them? The geographical location by fact is not easy. The location by hymn, fancy and pious pilgrimage is more certain.

> There is a green hill far away,
> Without a city wall,
> Where the dear Lord was crucified,
> Who died to save us all.

So the familiar hymn locates the one spot. That the other was close by is recorded fact of the Fourth Gospel. Not one word or phrase in the New Testament justifies a hill. But green hill or dump heap, it is a logical conclusion that the place of execution in a Jewish city was well outside the city wall. From Josephus we know of three walls along the northern border of Jerusalem at different periods of expansion. An ancient wall was uncovered in the summer of 1927. If this discovery can be identified as the outmost wall of the three built before the city was stormed by Roman soldiers under Titus, it was there less than four decades after the crucifixion. If so, then *all* claimants as the place of execution or entombment will be without a single supporting fact.

What then will be left? The Church of the Holy Sepulcher, but as a memorial and not a factual site. A venerable structure, hallowed by sacred memories, pavement blocks worn thin by the timorous tread of pious pilgrims for countless centuries. It will be left as a quake-shattered shrine, a tottering tomb, started on its long history by an empress mother, enlarged by sinner and saint, felled by fire, rebuilt by the righteous, captured by knaves, recovered by knights—the Messiah's *Memorial* fane for the worshiping masses of Christendom. As the great traditional memorial it serves its purpose quite well even though facts should prove the geographical sites to have been elsewhere.

When is Easter? Christendom does not unite every year on an identical day. The diversity of Christendom is apparent at Easter. Nine times in the quarter of a century from 1932 the Holy Week of East and West will coincide. One of the instances occurs this year. In 1937 Western Easter will be March 28 and the Eastern date will be May 2. This is explained by the fact that Western churches use the Gregorian Calendar, while the East clings to the Julian Calendar.

For clarity let us enumerate the groups of Christians in the Holy City. The three divisions best known in the West are: Latins (Roman Catholics), Greeks (Orthodox) and Anglicans (Church of England). Joining with the Anglicans and the Latins in Western Holy Week are the Greek Catholics, Syrian Catholics and Maronites. These three left their Eastern antecedents centuries ago to yield obedience to Rome. They are sometimes referred to as Uniat Churches since they have accepted union with Rome. Their rites and ceremonies are Eastern but they observe the Western calendar.

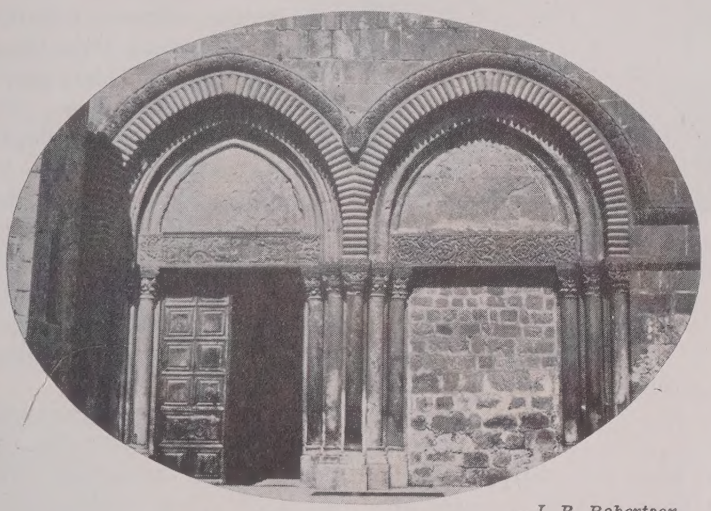
Joining with the Greeks (Orthodox) in the Eastern Holy Week will be found the Armenians, Syrians, Copts and Abyssinians.

The Church of the Holy Sepulcher is not a mere religious structure. It is a moving, devastating Bible drama in stone. The numerous services held within it are but continuity for the main episodes of the story of the Last Week in the life of Christ, each episode with an altar or chapel. This point is usually missed by Protestant westerners—for two reasons. (1) The usual lack of familiarity with Eastern languages and vocal peculiarities of the intoned services. (2) The fact that the main entrance to the church does not introduce the spectator to the drama at its beginning and carry him through the consecutive stages to the final curtain. If the services are not very appealing to us, our Protestant sermon-centered services are less so

*Pastor and wife who minister to the historic Mexico, Missouri, Christian Church.

to Eastern communicants. Worship of God by a prolonged one-sided conversation makes no impression on these drama-loving Christians. The memory is ever before us of a steamship steward serving hot bouillon and wafers at eleven o'clock on Sunday morning in the midst of the prose beauty of "Roses of Bethany and Lilies of Arimathea." An alert wife of a minister had a most difficult time conveying to the Latin gentleman the fact that he was intruding on a *worship* service!

Come with us to Jerusalem and let us share with you our vivid memories of a Lord's Day in the Holy City. In the very early morning we hastened to the Sepulcher. East on David Street—from our rooms within the walls near the Jaffa Gate—we elbowed our way through strange, noisy and gesticulating throngs. Then north on Christian Street and east again through the Candle Bazaar until we came to the courtyard of the church. When we arrived we found that the Orthodox services had already begun. In the dim light from candles and festoons of colored hanging lamps, we saw the bishop in a heavily brocaded robe, long staff in hand, seated on his throne at the left of the altar. The gilded and silver ikons shone mysteriously in the half light; heavy incense filled the air. The monotonous voice of the officiate was answered by antiphonal boy choirs, one on each side before the altar rail. Above the chorus of voices the clear soprano of the boy soloist rang out with ethereal sweetness.



—*J. B. Robertson.*

Entrance to Church of Holy Sepulcher

Under the dome of the chapel simple peasant women stooped reverently to light tapers and leave offerings on a short stone pedestal known to the Orthodox as the "center of the world."

Slipping away from this service, we came to the service of the Copts. These Egyptian Christians claim their heritage through John Mark. Only a few worshipers were present, mostly men. The robes of the priests were old and shabby. The officiates sang as lustily as, and more nasally than, the larger group.

A third service was being held by Syrians in a dark cave-like chapel said to be a portion of the tomb where Joseph of Arimathea and Nicodemus were buried. Here the long white beard of the priest showed distinctly against the dingy background of the candle-smoked altar. We paused long enough to smell the heavy perfume of the incense and to note the rapt expressions on the faces of the kneeling peasant men and women about us.

Before we returned to the main entrance we visited the Sepulcher itself, centered under the great western dome. Not more than four at a time can crowd into the cubicles. First is the Chapel of the Angel. In the center a low pedestal contains in its top a portion of the stone that the angel rolled away. Stooping low, for a second time we entered the Tomb Chapel. On the right was the rectangular stone tomb, covered with a smooth marble slab used as an altar. We shared at least a part of the religious exaltation of the Russian woman who knelt to kiss the sacred stones and pray. A priest sprinkled perfumed water on her prayer-lifted hands.

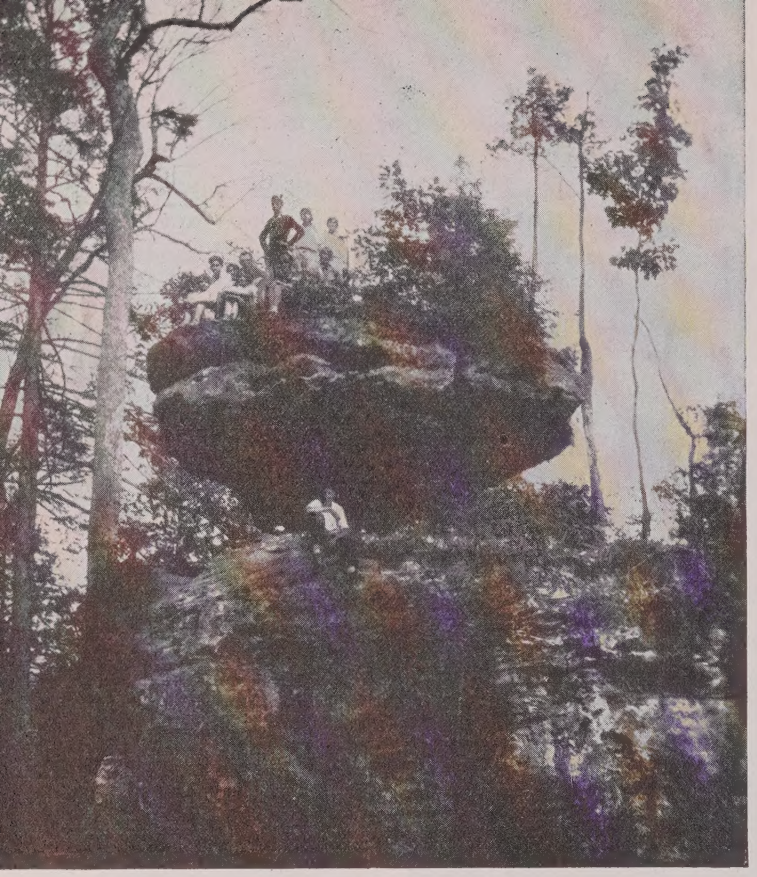
At the main entrance we found an old friend, Yacoub Naseibeh, Moslem keeper of the keys. Ripley featured him in "Believe It or Not" as a lineal descendant of the man to whom Saladin first gave the keys. This friend conducted us to a fourth service, with Orthodox ritual in vernacular Arabic. This was in St. James Chapel on the west side of the courtyard. A stand near the altar attracted attention. It held a great tray of oriental cakes and sweetmeats — instead of flowers—in memory of a departed loved one. After service the food was blessed and given to the poor.

Four services did not include them all. Other trips were made to the Armenian Chapel with its altar to the Penitent Thief, and the Chapel of the Apparition in the Latin Convent. Fifteen feet above the main floor and to the right of the entrance we ascended stone steps to the Chapel of the Nailing to the Cross (Latin) and the Chapel of the Raising of the Cross (Greek). Between the two is the "Stabat" altar marking the place where Mary received the body from the Cross. Our last visit during a ten-day sojourn was to the crumbling Abyssinian quarters and Chapel on the roof.

Five sects within the walls, subdivisions at its doors, still another on the roof! Strange ghosts of countless processions of pilgrims lurk within the sepulchral shadows. What stories of sacrifice and devotion might be ours if the stones could speak! This is the Church of the Holy Sepulcher toward which Christians turn at Easter.

Hazel Green Through the Years

By DAISY McLIN HUBER*



Hazel Green Academy students on the "balanced rock" at Natural Bridge Park

FOR more than fifty years a constant stream of youth has made its way to the mission school "on the hill." Some lingered awhile and drifted out again, but hundreds set themselves with serious intent to get an education. The scholastic standing of the school has always been very high and graduates have had no difficulty in entering colleges provided they had the money or found a job to earn their way. Throughout this broad land there are scattered Christian doctors, lawyers, ministers, nurses, teachers, journalists, homemakers and business men who were educated at Hazel Green. The most of them have probably forgotten cube root and Latin idioms, but they recall with almost a reverence some of the noble teachers who lovingly guided them through their years at Hazel Green. There is no group of workers whose praises go more unsung than the home missionaries of America. May God bless them every one!

"Where We Find a Path or Make One" is the motto that marks the present era of the school. When we returned from the Philippines in 1931 it seemed to me that no place had changed more than the academy. Over the ashes of the girls' dormitory stood a modern school building, a labor of love, for every single brick that went into the structure had been made from the school's own clay bank. Pearre Hall had been turned into a girls' dormitory. A few bricks were left over from the new building and they could not be wasted! Lo, a foundation for a modern gymnasium was taking shape on faith. The first or second young people's summer conference for Eastern Kentucky had been held right there on the beautiful campus.

Rapid changes are taking place in the mountains and it is glorious to see the old school keeping step with the times. A good road goes right by the school and only those who have plowed through the old muddy ones know fully how to appreciate it. There was a time when the school had more boarders than day pupils but good roads will enable many children to live at home. This is a wholesome thing but the approach of education must be changed. With boarders teachers had about twenty-four hour's contact with them right on the campus. Today the school is moving out into the community and there are glorious possibilities. For instance, the school has made available an eighteen-hour electric service to the town. The new gymnasium which is now completed is becoming a center of wholesome recreation.

A new project "with the dream shining through" is the plan to convert the upper floor of the boys' dormitory into a hospital. You who have always had a hospital a few blocks from your home can scarcely imagine the anxiety felt over loved ones being taken twenty-five miles to the nearest hospital which is small, or eighty-five miles to Lexington, Kentucky. I do not know who had this wonderful dream but I am inclined to think that it was Henry A. Stovall, the principal, whose ingenuity and consecration to a challenging work have brought so many dreams into realities. Annual physical examinations for all students will do much to prevent serious illness. Just this year one of the students became critically ill and as a last resort she was rushed to Lexington. In her anemic condition the doctors said one day more would have been too late. Blood transfusions were necessary at once. More than fifty students of the academy offered to donate their blood. At least a dozen transfusions were necessary and nine or ten of the donors were present students or graduates of the school. They gave their blood—not one cent was paid for it. Think of such nobility!

Through correspondence I learn that a half-holiday was given March 11 to enable the older students and faculty to attend the Kagawa Conference held in Lexington. It seems to me that Kagawa's program of

*Graduate of Hazel Green Academy, Hazel Green, Kentucky, former missionary to the Philippines, wife of Allen R. Huber, pastor of First Christian Church, Frankfort, Indiana.

economic improvement through cooperatives holds the key to the future economic progress of the mountain people. Hazel Green Academy will surely have a part in this great movement of sharing the "abundant life" in its fullness.

Helen H. Dingham has said, "The mountains need today new leaders who are willing to face new conditions. There are modern problems to be met. The imperative need, and we must not delay, is to develop leaders among the people themselves, that they may direct all the forces—economic, educational, social, agricultural and religious—to cooperate in shaping an ideal, wholesome, Christian community life."

Now we would not want to overburden the present overworked and underpaid faculty. We must concern ourselves with additional teachers. For instance, a teacher of agriculture from Berea College could do a great deal in practical courses, such as animal husbandry, poultry raising and agriculture suited to the mountains. His work would not be confined to the student body but to the county as well.

There are many students who would be thankful for a way to earn their way through school. I believe that a practical industry, such as the making of baskets from hickory, would bring quick returns at little cost of raw materials.

Temperance education is sadly needed. Perhaps some W. C. T. U. reader will be moved to send several thousand leaflets down to the school for distribution throughout the county.

Blossom Time at Hazel Green

School Building, Hazel Green Academy

The school library needs to be replenished with worth while new books. What a great educational opportunity for the school to establish branch libraries in all of the rural schools of the county.

We want Hazel Green to continue to be an accredited high school but we want it to be more than that. If a choice is possible between a third year in Latin and a year of short courses in "Choosing a Life Partner," "Building a Christian Home," "First Aid," "Diet and Health," "Recreational Leadership," "How to Run a Little Sunday School," "Great Hymns of the Church," "Cooperatives," and "How to Conduct a Daily Vacation Church School in June, 1936," I would vote 100 per cent for the short but life-giving courses suited to community needs.

I believe that there now exists an Alumni Association. We still have faith that our great brotherhood will stand back of Hazel Green Academy but we who have been so greatly blessed by our Alma Mater must have a more active part in passing on the torch of knowledge to other youth who pass that way. We must say our appreciation with support, new books, magazine subscriptions, checks for new and modern equipment for the hospital and scholarships for deserving students. Some of our alumni of fifty years ago will soon be making wills—do not forget the school that reached out a friendly hand to you; leave a substantial gift that will live on "Through the Years at Hazel Green."

April Day

THE wealth of empires and the pomp of kings—
What could they add to make this day of days
More perfect—to a vagrant heart that sings
Along this road, where April shouts her praise!

—Thomas Curtis Clark
in *Home Roads and Far Horizons*

For God and Country

By DALE ELLIS*

A HALF century ago the home missions task was one of building churches. Now it is the puzzling job of building vitality within those churches. Then it was a move from the outside to provide new pioneer communities with an opportunity to have church fellowship. Now it is a struggle within the church to keep those on its roll within its fellowship as well as to increase its fellowship in the community.

There are very few communities today that do not have church groups to provide church life for everyone as far as numbers of churches are concerned. In fact one of the fields of home missions at this very hour is the study of how to overcome the overdoing of its former work where so many churches were planted that community resources are now too limited to care for them all. It is no longer a question of sufficient quantity, but of proper quality.

There is real concern today over the future of the church that finds a voice in pulpit and press from clergy and laity. It does not require a survey to demonstrate that where once the pioneers sought help and happiness in the local church, present-day people in the great majority do not obtain from or contribute to the church in the measure that either it or they have need. A drive through village and city streets or along country roads at the hour of worship shows few houses vacated to tenant the church. Home fires continue to burn invitingly while unoccupied church pews remain cold and forbidding. Ask the business man, whose name is on a church roll (out on the golf course), why he is not in his church. He may alibi "exercise" or "poor preaching," or he may be frank and say, "the church has no interest for me." Ask the farmer and the laborer, both once church members, why they are not at church and they say, "the church does not have a place for me." Ask the man, reared in some church, now out of work, facing starvation or inadequate relief, why he does not seek a church service on Sunday morning and he will ask in return, "what has religion ever done for me?"

The great task of home missions is to find the answers to these arguments and scores of others that are being given daily for disinterestedness in organized religion. A way must be found to make the exercise of his spiritual being as vitalizing to the prosperous man as physical exercise. A church must arise where the laboring man may feel he is needed and his own highest needs supplied. Religion as symbolized in Christ's church has no part with him until it has ministered to the pauper and helped to remove the causes of his poverty, whatever they may be.

Home missions must point the local church to men where they are and show it how to link into their lives, seize their interests, compel their action. So far it has largely failed to do this. It has kept itself cloistered from the rebuffs of the world like the recluses of olden times, and other groups of mankind have had to bow beneath the storms and fight losing battles all unaided by the church. Children stagger under the loads of child labor, while men search in vain for work to support families; Justice hides her eyes or openly winks as organized graft escapes the law, while one man nearly every two weeks is lynched without protection of the law; schoolhouse doors are locked while appropriations for war increase steadily; inhuman labor conditions and wages, liquor, gambling, white slavery, murder, kidnapping—and where is the church? How brief the list of Sunday schools in our own churches that have even investigated child labor conditions! How scant the names of church board members who have lifted a hand to aid the strikers for living wages! How few the preachers who dare make stern their voices when unfortunates of another race need justice!

Yet it is not so much that local churches are reluctant to show the compassion and love that was Jesus', as it is that they lack the background and technique for it. There is a growing feeling within the individual church group that religion dare not remain aloof from the life activities about it. It is recognized that these complex, unsocial and deadly things affecting all mankind will not seek religion, but that religion must seek them. How to do it is the question that causes delay. Some would work to put the fear of God into the individual, saying the "personal gospel" will save mankind. They are right. Others would show the love of God by work-

*Executive secretary, Home Missions Institutions, United Society.

ing to relieve social suffering. They are right. Home missions must provide the individual churches with a program of preaching and practice broad enough to include the best thought and efforts of both types of thinkers, simple enough that even the small church can make its religious impress on its community, vital enough to command the respect of the community both within and without the church, insistent enough to enlist every church member, however disinterested he may have become.

Before such a program can be initiated to revitalize any church, some things must happen. Rather let it be said another way—as such a program is initiated to revitalize any church, some things will happen. One thing is that the church will lose its worry about its own burdens. These last years have found all too many churches lost to most interests outside their own four walls. Their own church debts, bank failures, loss of membership, the preacher's salary, have become the woods that have hidden the forest. They have forgotten that a church has lost its reason for being if it has lost its vision for an ever widening scope of service. One of the first lessons the early church learned was that its best leadership must go to labor outside its own group. Kenneth Scott Latourette, writing in the last issue of *Christendom*, says, "It would be a sad day for any church if it limited its vision to its own life or made its own perpetuation and growth its primary objective." Home missions must keep that warning before the modern local church.

This change in the inbred church must be met by a new attitude toward its budget. There is a tendency to make the budget the whole measure of efficiency, the barometer that registers success if it increases, failure if it drops. This overemphasis often indicates local self-satisfaction in a case of a growing budget, or a loss of faith in case of a shrinking budget. No church should minimize the importance of a continually expanding growth in giving, but it must be taught to look before and beyond its wealth for service. Jesus carried out the grandest religious program of history with no funds at all. Men, those to give and those to receive, are of more worth than the money given or received. True wealth springs only from the soil of a heart sown with seeds of love and cultivated by compassion. Enlarged budgets are worthy in proportion as they are built by those who give because they desire an identity with those for whom they give. And those who receive from church budgets are improverished unless they are made to feel the bond of human love and unity the gift represents. Home missions must promote this spirit of mutual appreciation between donor and donee in budget building. Thus can Christianity become more than a charitable institution to distribute philanthropy, a power to create conditions that do not require charity.

Another thing that must take place is cooperative action between the various churches in local areas. In many smaller places where there are several churches and their membership rolls are brief, it will be found that no one church can carry on an effective program to solve local problems. Pastors will have to call upon other pastors for help and they all will have to summon the best leadership of their groups for united effort to complete the projected activity. In some places, such cooperative action will result in permanent church union as its added effectiveness becomes apparent. Such action is welcomed as a definite objective of the long-range plan of home missions for Christianizing America. Such cooperative efforts make it possible for religion to take its place in the turmoil about it. It can lift its voice to assert the claims of Christian justice in labor disputes. It can demonstrate the love of Jesus in race conflicts. It can enter the lists to fight for common protection for citizens from the evils of organized crime. In fact, in whatever there is public interest, there is religious duty, and home missions must provide that local churches fulfill that duty.

In brief, the field of modern home missions is the local church, its invigoration, its enlarging vision, its concern with making Jesus' principles operate in its area. But this will not come about until the area of the human heart has been stormed and won for the cause of making America Christian. As that is done purification for the evil spots of our land will be found as Christian manhood and womanhood set out to clean them up. The underprivileged will be extended opportunities, the stranger from other lands find justice and opportuinty, the races be cemented together in friendship. And not least in the life of the church as it accepts new-found responsibility for the homeland, will be the awakened interest in world-wide uplift. For the religion of Jesus does not live unto itself in either local church or native land, but through growing fellowship in a world kingdom of united Christians.

A Thirtieth Anniversary

By JESSIE M. TROUT*

ANNIVERSARY, in East or West, is a beautiful word, implying as it does, a day of remembrance. In Japan, land of antiquity and history, it means not only remembrance but added years giving the honor and dignity of age.

Therefore, it was with special significance that Joshi Sei Gakuin (Margaret K. Long Girls' School) celebrated its thirtieth anniversary on November 1, 1935. Thirty years are truly not long in a country whose history dates back 2,596 years, not long in history of certain schools for Japanese boys; but long in the eighty years' history of Christianity in Japan, long in the history of education for girls (few government schools being opened more than fifty years ago) and long in the history of our mission in Japan.

Bertha Fidelia Clawson as she was when she went to Japan and in the maturity of age and experience upon retirement

How the graduates and the students rejoiced in the anniversary! This in itself was cause for celebration, but to have the occasion blessed by the presence of Miss Bertha Clawson, founder of the school and for over twenty years its president, was a joy and privilege that could not be expressed in mere words. It was evident in their manner, in their beaming faces. For the first time, they, the graduates, had actually shown and known their strength; for had they not invited Miss Clawson and made it possible for her to come? They radiated joy which was reflected in Miss Clawson's loving smile—a mother greeting her children. Of all the graduates of thirty years, there is not one who has not been taught by Miss Clawson; even the present student body knows her, for the fifth-year girls were first-year students when she retired four years ago. Nearly a thousand is a big family but not for Miss Clawson. Her love and life for thirty years has included them all. Each one is remembered and no detail of her life too small to be overlooked.

Friday, November 1, was a glowing autumn day. The sun was bright and no cloud dimmed the blue sky. Guests arrived early. The chapel has often been the scene of concerts, lectures and ceremonies but never have there gathered together there so many graduates and friends of the school.

The service was a simple one, for the Japanese love the dignity and beauty of a simple ceremony. After the worship service, the audience stood for the singing of the National Anthem and the reading of the Imperial Rescript. Then followed a program of addresses of greeting and felicitation. The Parent-Teachers' Association, the Mothers' Club, the graduates and the student body all had a part, each group not only expressing pride and faith in the school but taking the opportunity to welcome Miss Clawson.

Tribute of School President

President Yokichi Hirai paid a tribute of praise and appreciation to Miss Clawson, in token of which he presented her with a suitably inscribed bronze vase and thanked all who have had any part in the founding or maintenance of the school. He made special mention of the splendid contributions of Mrs. R. A. Doan (née Mary Lediard) and the late Miss Edith Parker. After he briefly reviewed the history of the school, Miss Clawson replied, giving some of the details of its early days. One could not help contrasting the present student body of 523 (and many applicants turned away each year) with the little group of twelve who formed the first class. Miss Clawson spoke of a friend who wrote her not to be discouraged with such a small beginning but to remember that Jesus started out to win the world with but twelve disciples. I think Miss Clawson's heart must have glowed within her, as she saw how her faith had been justified.

Greeting from Minister of Education

One of the unique features of the program was the long greeting from the Honorable Genji Matsuda, Minister of Education. It was gratifying to all lovers of the school to have the school and Miss Clawson so honored. The text of his address follows in full:

"On this the thirtieth anniversary of Joshi Sei Gakuin, I consider it a high privilege not only to extend my greetings but to have the joy of expressing here some of my thoughts and convictions.

"Thirty years have passed since the founding of this school by Miss Bertha Clawson, Christian missionary. With the passing of the years, the school

*Missionary to Japan under United Society, assigned to work with Dr. Kagawa.

has grown and developed, its foundations strengthened and its purpose made firmer, until today there are nearly one thousand graduates and a student body of over five hundred girls. This success is due to many factors, including the sacrifice and devotion of the teachers, but chiefly it is due to the distinguished service of Miss Bertha Clawson, which glows like a torch through all the history of the school.

Main Building, Margaret K. Long Girls' School, Toyko, Japan

"Miss Clawson came to Japan in Meiji 31 and at once gave herself to the task of education and evangelization for women. With the founding of the school, she was given the heavy responsibility of president and for over twenty years gave to that task unstintingly herself and her strength both day and night.

"She has truly grasped the real spirit of Japan and like a Japanese has poured herself, body and soul into the cause of education. This in itself is not only worthy of praise here but has made a deep and lasting impression on my heart.

"I think today of the many teachers, friends of the school and early graduates whose sacrifice and devotion have built it up to its present high standard, but above all else my heart is full of praise and honor for this noble woman's meritorious service.

"Friends of the school and students, continue to remember the purpose of this school, spread the spirit of its founder and going still farther let your thanks and appreciation to her be made known.

"I earnestly hope that as the school stands at the portal of a new era you will take the opportunity of this day of celebration to unite its forces and pressing forward to its high ideals, continue your service for the education of the womanhood of our land."

Sincere gratitude to the United Christian Missionary Society and the brotherhood at home who had so loyally supported the school through the years was voiced many times and the congratulatory letter of the society was received with appreciation.

Following the program, Mr. Hirai made an important announcement. In celebration of its founding and in thanksgiving for their successful two years of self-support, he presented a proposed plan for raising 15,000 yen for very much needed repairs and alterations. Receiving gratefully, as they would, any large gifts, they did not solicit them but rather asked for 1,000 contributions of 15 yen each. The plan was warmly received by the sympathetic audience and even before the day was over many pledges were made.

The happy occasion did not end with the ceremony but prolonged its celebration with a two days' bazaar participated in by pupils, graduates and teachers. For some years this has been an annual event in connection with Founders' Day and the proceeds go to the school endowment fund which now reaches almost 10,000 yen.

The Autumn maples on the compound burned crimson in the afternoon sun but they were no brighter than the little groups of women and girls—classmates who had not met for years, perhaps—happily reminiscent or eagerly planning. They were celebrating the birthday of their own school in the presence of their school mother. Their cup of joy was full.

A Sewing Class in Margaret K. Long Girls' School

A Feast of Remembrance

By EDWARD SCRIBNER AMES*

THE Disciples have been exceedingly fortunate in their idea and practice of the communion service from the very beginning. They have avoided, in this country at least, all troublesome points of doctrine concerning it, and have practiced a vital and impressive fellowship around the Lord's Table. Here, more than anywhere else, they have achieved union, not only among themselves but with their Christian friends and neighbors. They derived their conception of it from Zwingli rather than from Calvin or Luther. Hence it is a memorial celebration. The symbols are just bread and wine, without transformation or change of any kind. They are natural elements and therefore symbolize all the better the natural fellowship of Jesus with his friends. Here is a living drama continuously observed from the night in which he was betrayed. It has come down through the centuries, the most vivid and realistic and persuasive institution of the Christian inheritance. The celebration of this Supper is the most prophetic feature of Disciple churches for it is charged with a fineness of religious feeling and of comradeship which tends to engulf and obliterate all unbrotherliness and intolerance.

There are undeveloped resources in this ordinance which we would do well to cultivate. Too often our churches observe it just as other churches do, without making the simple memorial aspect sufficiently clear. In most churches the old doctrines of human depravity and innate evil hold on, and magnify unduly the shadow of Christ's suffering and death, as if it were his blood itself, and not so much his life which the blood typifies, that saves men. There is a tendency on this account to make it a depressing rather than an exalting ceremony. Jesus himself looked beyond the cross to what his submission to death would mean. He spoke of the fellowship to come. We honor Christ better in rejoicing over what he has brought to the world than we do in lacerating our emotions with sorrow. The communion service should be the occasion of living through many events in his life, moments of high ecstasy and hope, of kindly devotion and tenderness. Why should we not be quite realistic and develop in imagination the power to see with him the sins and evils of life but also to see the possibilities of love and nobility as he saw them.

I am not sure but that this service is best observed in the small churches when they have no "preaching service" but meet primarily for this observance. Many little congregations have been held together through years by their faithful participation in this ceremonial. In large churches where it is placed at the end of the morning hour there is likely to be haste and lack of opportunity for proper meditation. Besides, thus placed, the service does not stand in its own right. It is often an embarrassment to visitors who bring their own foreign ideas to it. They think it is made too familiar by frequent repetition or they imagine it is supported by some idea of magic or superstition or impossible dogma. It needs a simple, appealing ritual, administered when the congregation is not fatigued or diverted by thoughts of discordant things. It is not a time for speeches or long prayers. Quiet, restful, meditative moods are necessary to its full effect.

Exalting the Service

These observations are based upon a long experience of giving the communion service its own time and its own independent order of hymns, readings and prayers. In our church it is conducted at 10:30, and is followed by an organ interlude which is also the prelude for the eleven o'clock service. It begins with a processional, led by the male quartet followed by the minister and then the deacons, carrying the emblems. The communion table is at the back of the chancel and there the minister turns to receive the emblems and place them on the table. A short responsive reading, a hymn, a prayer precede the distribution. At the close, after singing one stanza of a devotional hymn, the deacons retire with the emblems in a recessional, the congregation being seated as the recessional passes. There are a dozen services, with selected hymns and readings, printed in the back part of the hymn book and used in rotation. The attendance at this service is about one-fourth that of the following service but those who are present come for that and the atmosphere is one of undistracted concentration and shared fellowship in a common ex-

*Dr. Ames is pastor of the University Church of the Disciples of Christ, Chicago.

perience. The fact that it brings them a half-hour earlier is itself a selective means of guaranteeing an added value. Much more could be done with appropriate additional music, meditations for silent reading and special prayers. People are not urged to attend this service, except as providing it and carrying it out as well as possible are invitations. If a church service of any kind does not have an inherent and sustaining appeal there is little that can be accomplished by urging attendance upon it.

An Hour of Deep Fellowship

I remember years ago being invited to preach for a non-progressive church one Sunday down in Indiana. I was a professor in Butler College and I thought I could bridge any differences by a sermon on the Lord's Supper. At the close of the service one of the elders came to me and said, "You didn't say anything about its being a command!" He was right. I had not said it was a command and I never have since. I never feel it as a "command." It seems to me it would be quite a different experience if I felt it as something required in that sense. I emphasize rather the idea that as oft as we do it we should make it a feast of remembrance, an hour of deep and happy fellowship in imagination with our friends immediately present, with those whose memory is vivid, with the great souls who have found strength in this manner and with Jesus himself. In such a free attitude, when the mind is drawn by the words of the Master and by the hymns the church has sung through the ages in his memory, and by the hunger for divine companionship, then the meaning and beauty of this religious symbolism and fellowship rise to their fullest power. If people do not find it so, it must be because they do not know what the symbolism is, or because they have not cultivated appreciation for it. Religious ceremonials, like music and drama, and all forms of art, require training, free imagination and the confirmation of shared experience with others. It is to be regretted that the free churches have not developed for their communion service something of the wealth of beauty and persuasiveness to be found in the formal rituals.

"Back-to-the-Land"

(*Continued from page* 5.)

ican to run a machine. One-dollar-per-day Japanese or even cheaper Chinese coolies can do the job quite as well. For this reason recovery of world markets for our industrial products seems quite hopeless. We may continue to look for increased lines of technologically, but nevertheless hopelessly, unemployed, so far as industry is concerned.

School for rural pastors, Virginia Polytechnic Institute, Blacksburg, Virginia, July 1935. E. C. Cameron was one of the lecturers

May 17, fifth Sunday after Easter, is Rural Life or Rural Church Sunday. It is a day to pay tribute to our past, and to declare the direction in which America is to move. The observance of this day should not be confined to town and country congregations. Urban churches should use it to call to mind the men who founded them, the rural congregations from which the bulk of their members have been drawn, and to speak the Christian gospel regarding the plight of our brethren who toil on at man's original occupation.

Any church will do well to remember the debt of the city to the country. Let any city in the Middle West make a list of the men and women without whom the life of that city would be incomparably poorer. Include honest business men, self-respecting attorneys, unselfish physicians, philanthropists, church workers, ministers and teachers. In all probability it will show that 50 per cent of them were reared in the country, and were born to God in a little rural church.

So far in this depression we have made very few constructive efforts at a permanent solution of our unemployment problem. Rural Life Sunday will offer an opportunity to explore the possibilities of placing our millions of dependent families on the land where they may be supported by their own efforts in a way that makes for the building of personality. This way of life provides the environment in which the constitution was written, and the background against which it means what it says. An agrarian society is the only one in which it has been demonstrated that liberty and democracy can rise and continue. "Back-to-the-land" will be a forward move for the American people.

The Michigan Christian Foundation

By E. H. LONGMAN*

WE HAVE a unique set-up in Michigan with reference to the educational program of the churches and the work among the students in the colleges and universities. We have combined the two in the Michigan Christian Foundation which is under the efficient leadership of Mr. and Mrs. H. L. Pickerill. They are located at Ann Arbor, the seat of the University of Michigan, where not only most of our own students are found but Disciple students from eleven other states. We have not had full-time leadership in Christian education until the last two years, and the results fully justify the program. Our summer and Mid-Winter Young People's Conferences have more than doubled in attendance, the young people are being developed and are assuming places of leadership in the local churches, and the churches themselves, through leadership courses and institutes, are realizing the possibilities and power of an educational program. In addition, the work among the students is very much worth while and promises even greater results than were expected.

Doing double duty makes a heavy schedule for our workers but has some distinct advantages. As Mr. and Mrs. Pickerill attend conventions and hold conferences over the state they not only meet the young people who will be students at the university but come to know their parents, their Bible school teachers, their pastors, and are able to catch something of the religious atmosphere in which they have lived. When the student reaches the campus there are two interested friends who are able to give helpful counsel in the critical adjustments of university life.

Student Council of officers, University of Michigan, Mr. and Mrs. Pickerill, fifth and sixth from left, back row

The religious work on the campus is very closely identified with the Ann Arbor church, where Frederick Cowin, a splendid preacher, is the pastor. This church is a fine training school. Almost one-third of the morning audiences are made up of students, many are teaching in the Bible school, some are in the choir, others acting as deacons and ushers. One is assistant superintendent of the Bible school. Following the morning service there is a well-attended Students' Bible Class under the leadership of Mr. Pickerill. This year a course on the teachings of Jesus is being followed. At 5:30 the young people of the church meet for a social hour. They prepare and serve a fifteen-cent meal which provides both food and fellowship. An excellent meal is served which requires expert managerial ability when the small income is considered. This is followed by a worship program and a discussion. The topics for discussion arise out of their own interests and needs. For this second semester the officers arranged an extensive list of problems which the students would face and which the religion of Jesus would help solve. These are checked by the students in the order of preference, the ones receiving the most checks being chosen for the discussion topics. The entire worship services with the discussion topic are prepared for each Sunday, being mimeographed in most attractive and artistic manner with appropriate designs on the covers. The students cooperate in doing this and find abundant resource material as well as the necessary equipment at the Guild House, which is also the home of Mr. and Mrs. Pickerill. This affords an opportunity for fellowship and has proved to be an enriching experience.

These Sunday evening discussions have been the means of creating a desire for further study in some particular field. The Guild House is the scene of many informal conferences. Located just one-half block from the main campus buildings, it is easily accessible even during class hours. Many students find time to run in between classes for help with some perplexing problem or to use the resource material which these two workers have collected through ten years of work with students. Of course the Guild House is also the center of the social life. In a great state university with nearly 10,000 students there is a real need for friendship in a Christian environment. Students

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*Dr. Longman is pastor of Central Christian Church, Flint.

Improved cotton seed leaving the University of Nanking for distribution among farmers

Is There No Power?

An Appeal to Accept the Christian Gospel as a Power Capable of Ending Intolerable Situations

By EDWIN MARX*

FROM the deck of a British passenger steamer I witnessed the bombardment of Woosung fort on a day in February, 1932. Beside me stood a man whose brother was head of the Chinese delegation at Geneva, who was then pleading with the League of Nations to find some way to end the hostilities in Shanghai. Turning with deep emotion the man beside me exclaimed, "Is there no power among all the civilized nations of the earth that can stop this savagery?"

In substance this question has recurred again and again in the face of intolerable situations. *Is there any power* that can end this evil, or solve this problem, or lift this burden? *Is there any power* that can save men from the consequences of their own ignorance or stupidity or passion? The ability of the gospel to make its way in alien lands where it is newer and less well known depends in large measure on its ability to demonstrate by its results that it is just such a power.

In the summer of 1933 a group of Christian leaders met in Kuling to consider the relationship of the strong Communist movement in China and the Christian movement. The consensus of opinion was that so far as the Communist philosophy and program presented a challenge to the Christian forces, the challenge could be met only by doing more for the populace than the Communists were promising to do. In other words, the way to win the allegiance of the people was by the way of serving them better. Madame Chiang Kai-Shek, who was present in the meeting, immediately removed the matter from the realm of abstract discussion by asking the group present whether the churches would undertake a definite experiment in reconstructing life for the people in some specific part of the territory which the Nationalist soldiers were then recapturing from Communist control, provided the government would make funds available for the experiment. The result was the inauguration of the significant Li-tsun project in Kiangsi, in which a band of Christian men and women who are thoroughly trained in various lines, such as rural economics, agriculture, education, home engineering, health promotion and Christian evangelism, worship and living, have been giving full time to the task of working among the people of the Li-tsun district on a basis of complete mutuality and sharing, in order to help them achieve a more abundant life, materially, intellectually and spiritually.

The article by Dr. Lewis S. C. Smythe in WORLD CALL in February of this year, concerning cooperatives for amelioration of the lot of ricksha men and weavers in Nanking, describes another definite effort to translate the principles of Christian love and brotherhood into actual fruits, an effort which again demonstrates the power of the gospel to transform and save the whole of human life. The way in which the tremendous spiritual power of Kagawa has been harnessed to concrete programs for the physical betterment as well as the spiritual enrichment of underprivileged classes in Japan is too well known to need exposition here.

Just now Christian leaders of younger churches are turning their attention more and more to the improvement of rural life in all its aspects—economic, social and spiritual—and to the promotion of cooperatives among all classes, particularly farmers and laborers.

In 1927, when the new national government in Nanking was not yet firmly established, a Chinese friend

*Missionary to China under the United Society.

in the Ministry of Foreign Affairs was urging me to use whatever influence I might have to prevail upon missionaries who were exiled from Nanking to return and resume their residence there. When I asked if it would not be better to exercise caution and wait until a fuller measure of order and security was restored, he replied: "Your presence in the capital will mean more now when we need the show of confidence and the moral support which your presence will afford, and I can assure you that the sooner you all return, the more it will be appreciated."

This incident may serve as a parable. The entire civilization of China is figuratively in the situation of that new government in 1927. It is in a state of transition, and the future is uncertain. Accordingly, the people are in peculiar need of sympathetic understanding and practical cooperation, and they will appreciate every gesture of good will at such a time as this, even more than after the crisis is past, when they will not need it.

The Christian movement is but one of the forces or influences that seek to mould the China of the future. The nation is under pressure from groups that would shape it to the pattern of narrow nationalism, imperialism and Communism. Whether the new civilization now in the making shall be idealistic or materialistic, Christian or pagan, is an issue that still hangs in the balance. Whether the outcome is such as Christian people hope and pray for will be largely determined by the kind of support given by Christian Europe and America to their brethren in China.

The aid required is not merely quantitative—that is, just more workers and funds. The proper viewpoint regarding the work is important. There must be appreciation and moral support for the kind of emphasis on this world and this life that was indicated at the outset of this article. This is not to minimize the importance of doctrinal and institutional features, but it is to place every doctrine and ordinance where Jesus put the Sabbath—at the service of man.

There may be some who feel that too much attention is being paid to "the things that are temporal," at the expense of what they regard as more abiding values. I cannot share the view. It seems to me that most of our American churches are not paying enough thought and attention to the means by which the ideals of Jesus may be embodied in the structure of society. Despite all the influence of the churches and despite the increasing knowledge, health and wealth of the race, Lazarus still lies at the rich man's gate, receiving his evil things; the mills are built so near the golf links that "almost any day the laboring children can look out and see the men at play"; peace on earth is but a troubador's song, and "war rides out to the trumpet shout"; the call to universal brotherhood is drowned in the clamors of race and clan. So long as these conditions exist they will throw a challenge to the churches to shift their emphasis and point the way to where disciples of the Son of Man should direct a much larger share of their concern.

Michigan Christian Foundation

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who are especially interested in music, drama, poetry, current events and religious problems meet there daily for an intimate sharing of interests and ideas.

There is a counseling committee of upper classmen within our student group which advises students in the selection of the most helpful courses and the most stimulating teachers. The importance of this is seen when we realize there are over 800 teachers, several thousand courses and over 100 courses in religion and allied fields. Of course, the intimate fellowship of the Guild House enables each student to know the others and gives the leaders an opportunity to challenge each one with the significance of real spiritual growth along with cultural development.

It is a significant thing that within the Guild this year are four former and present presidents of Michigan's Young People's Conferences, one vice-president, a secretary and a conference president from Indiana. The splendid character and training, not only of these officers, but of all those identified with the work, make for quality results.

The Michigan Christian Foundation cooperates with the other Protestant groups, their campus ministers and the university religious leaders, in promoting Bible study, service projects, inter-guild social activities and special programs. These practical demonstrations of Christian unity tend to make an effective religious impression upon the whole campus and at the same time give each Protestant Guild a chance for its own individual work as well as a realization that through cooperation there are great spiritual possibilities. There is an even wider fellowship promoted between Protestant, Jewish and Catholic groups which unite in special religious services. During the present school year this united effort will bring several religious leaders to the campus. The most prominent will be Wilhelm Pauck, Reinhold Neibuhr, Rabbi Silver, Harold Gray and Kagawa. Discussion groups meet to consider the writings and activities of these leaders before they arrive. Plans are carefully made to use them in the largest and best way while they are on the campus. Following their visits a discussion of their messages is held. We count ourselves fortunate to have Mr. and Mrs. Pickerill in Michigan. We were glad when we knew they were coming and now that they are here we are more delighted than ever. We are finding a place in the state and in the work on the campus because these two consecrated leaders are with us.

The Christian Movement and *American Orientals*

By CHARLES SEVERNS*

ORIENTALS first came to our shores in large numbers over a half century ago at our own request. We had undertaken great projects and needed man power. Frankly, the interest in them was what they could do in the way of labor. When the work was finished, the labor was not needed and the interest that had sought their coming was gone. The Oriental group within our shores was growing. The ones who had been glad of their coming now began to fear them. They were misunderstood because so little effort was put forth to understand. Misunderstanding led to fear, fear to hate, hate to mistreatment and mistreatment to untold suffering.

As all this was taking place the Christian movement faced the unequaled opportunity of demonstrating the practicability of the Christian faith. Here was a task for Christians generally. To Japan, China and India we had sent those who would represent us. Now men and women were coming to us from those lands and we could all be "the salt of the earth" and "the light of the world." We were near enough to these people to practice the second commandment, "love thy neighbor as thyself." This we failed to do.

Japanese Christian Church and Institute, Los Angeles, California

The Orientals who came to our shores have not been won to our faith. The Christians among them are but a small per cent of the total. What is even more sad, some who came as Christians gave up the faith when they saw it in America. This reminds one of the old saying, "you never know a person until you've lived with him." Apparently, that living among us has been none too inspiring or comforting.

When Kagawa was asked a question relative to the things that he enjoyed most during his student days in America, he replied, "I enjoyed the Rocky Mountains." That's not especially complimentary to our nation. It wouldn't please us to have a departing guest from our home speak highly of the view from our window but never a word about our family life and hospitality. Can we be content when we fail to bless the lives of those who come to know us?

There are, of course, beautiful exceptions to this general truth. Many individual Christians were more than passively interested and many homes, warm in hospitality and radiant with love, were open to these Oriental neighbors; but generally speaking, the Christian movement failed in this most exceptional opportunity. It failed because its normal interest and appreciation were negated by fear and suspicion. It failed because it listened to politicians rather than to the still small voice of God's whispering love. It failed because it allowed itself to be guided by self-interest rather than the spirit of the Master, and was thus caught in the same kind of hysteria of the age that permitted a Christian nation to be led into a world war. The failure was the result of these evil things which supplanted our normal love and resulted in suffering not only among these Orientals but among ourselves, since it made it less possible for us to see and appreciate the beautiful.

Our first opportunity is nearly gone. Those who first came to us are passing along in years, expecting no better of us. Many have passed on, many have returned to Japan. The lives we failed to cheer, the burdens we failed to shoulder are gone beyond our reach.

Today we face a new opportunity, for these whom we have failed to love have given us a gift. They have left us many beautiful and radiant young lives. We acknowledge these as citizens. Will we love them as brothers? Will we regard them as human personali-

*Superintendent, Japanese Christian Institute, Los Angeles, now on leave of absence in The College of the Bible, Lexington, Kentucky.

Kindergartners arrive at Japanese Christian Institute in the school bus

ties? Will we see them as children of our father and thus our brothers?

Too frequently the general public acts toward this new generation as it did toward their parents. It ostracizes them socially and handicaps them economically. Our local politicians, eager for the votes these now maturing Oriental youth control, use all the tricks of the trade to gain their support; and at the same time our national politicians speak of them as "evil conspirators" in order to increase naval and military appropriations.

The Christian movement is called upon to show its genuine love and interest. The wholesome brotherhood of the Christian people can and should reach out to these Oriental citizens and stimulate in them the finest traits and challenge them to the greatest way of life. The Christian movement may, if it will, in the spirit of the Master of men greatly strengthen these lives which stand between the East and West and through them work for a pacific era that will endure.

The National Preaching Mission

By JESSE M. BADER*

THE idea of a Preaching Mission is old. Jesus sent out his chosen disciples from city to city saying, "As ye go, preach, saying the Kingdom of Heaven is at hand." These early heralds of the "sacred and imperishable message of eternal salvation" went out to preach. Their word was with power. They lifted up their voices like a trumpet. They spoke their message with holy boldness. There was an urgency in their souls to proclaim a story that has become both deathless and dateless. These early heralds became the channels of the message, not the source of it. From that day to this, preaching has been the noblest vocation on earth.

After nineteen hundred years, preaching has not become out-moded. Even in our sophisticated generation it has an indispensable place. There are no sure signs today that the business of preaching is waning, or that tomorrow it will become passé. On the other hand, let it be said that no generation is so ready to listen to preaching as this one if the preacher has a message from God that he will proclaim.

Our nation, so say preachers and laymen alike, must experience once again a spiritual awakening before our present chaotic situation can be made permanently different. A character crisis is upon us. Apart from God there is no solution to a breakdown in character. Militarism is on the increase everywhere. Apart from the Prince of Peace, there is no hope of destroying this enemy of nations. There is a recrudescence of Nationalism around the world. Apart from the gospel of world brotherhood there is no answer to this problem. There are millions in long bread lines in our land of plenty because of a selfish economic system. Apart from the principles of him who is the Bread of Life, men will always be unable to cope with the problem of economic justice. These and other sins beset us today. Men long for a better day.

To a large extent the better day waits upon better men. When will we learn this? The new social order which all serious-minded Christians are eager to see, waits for new men—men whose hearts God has touched and whose consciences Jesus Christ has sensitized. Kagawa became a disciple of Christ. This fellowship gave him an undying concern for the underprivileged of his and other lands, and now he goes around the world preaching the gospel of the kingdom. It was a great day for Kagawa and a significant event for the world, when this Japanese was won to Christ.

Before there can be any fundamental change for the better, in our present situation across America, men's hearts must be made different. Christ can do that. The miracle of miracles is that which happens within men's lives when they have fellowship with him. The question is—do Christians today really believe this, and how much?

The National Preaching Mission, solemnly conscious on the one hand of the devastating power of sin in human lives, and on the other, triumphantly aware of the

*Dr. Bader is Secretary of Evangelism for the Federal Council of Churches of Christ.

redeeming, transforming Grace of God in Christ, will seek to teach and preach in its fullness the gospel of our Common Lord and Savior Jesus Christ, and to stress once more the reasonableness of the Christian faith in the personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive, creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the Kingdom of God.

This National Preaching Mission will not solve all our problems. No one would for a moment claim that for it. However, there are many who feel that it will go farther in helping to bring about a national spiritual awakening than anything else our Protestantism can unitedly attempt just now. This is to be a united enterprise. While the idea of a Preaching Mission is not new, yet it is something new for all our Protestant communions to join together in a continent-wide proclamation of the Christian gospel.

Canada is cooperating in the Preaching Mission in a most effective and whole-hearted way. After the Toronto Preaching Mission is concluded on September 16, the Protestant churches of Canada will hold a Preaching Mission in a number of centers across the Dominion. The Canadian Mission will be held simultaneously with that of the United States so that there will be really an International Preaching Mission this autumn across the North American continent.

Twenty-five cities will be visited during the three months this autumn, beginning in Toronto on September thirteenth and concluding in New York City on December ninth. Four days will be spent in each city and each city will have a Sunday. These cities have accepted their dates and are making thorough preparations for the missions. While every section of the country cannot be visited because of a limitation of time, yet the cities participating are so spaced that a very large section of the continent will be covered. Into each center, the churches in the area round about for a radius of one hundred miles will be invited. In some centers the Preaching Mission will be statewide. The cities and dates are as follows:—

Toronto, Sept. 13-16	Seattle, Oct. 29—Nov. 1
Pittsburgh, Sept. 17-20	Vancouver, Nov. 1-4
Kansas City, Sept. 20-23	Portland, Nov. 5-8
Detroit, Sept. 24-27	San Francisco, Nov. 8-11
Indianapolis, Sept. 27-30	Oakland, Nov. 8-11
Atlanta, Oct. 1-4	Los Angeles, Nov. 12-15
Birmingham, Oct. 4-7	Dallas, Nov. 15-18
Louisville, Oct. 8-11	Chicago, Nov. 19-22
St. Louis, Oct. 11-14	Washington, D. C., Nov. 22-25
Cleveland, Oct. 15-18	Raleigh, Nov. 26-29
Minneapolis, Oct. 18-21	Philadelphia, Nov. 29—Dec. 2
St. Paul, Oct. 18-21	Boston, Dec. 3-6
Des Moines, Oct. 22-25	New York, Dec. 6-9

Billings, October 25-28

From twelve to fifteen outstanding interpreters of the Christian message will go together to each of these twenty-five cities. Dr. E. Stanley Jones of India, beloved and esteemed throughout the world because of the inspiration he has brought, both through his messages and through his books, has consented to give his whole time and energy to this enterprise for the entire three months. This means that he will visit each one of the twenty-five cities. He is at present in the Himalaya Mountains of India preparing his messages and also his mind and heart for his part in the Preaching Mission. Miss Muriel Lester of Kingsley Hall, who is known as the "Jane Addams of London" will participate for six weeks. Dr. John S. Whale, President of Cheshunt College, Cambridge, has been secured for several cities. Dr. T. Z. Koo of China will give his help for a month and Dr. Richard Roberts, present Moderator of the United Church of Canada, will participate for a month. About these from other lands will be placed some of America's best-known preachers and also laymen and women. There will be Negro representatives in the mission group of speakers in each city.

Some of those invited to participate have not yet had time to accept. Hence a complete list cannot be given at this time. Each speaker, with very few exceptions, has promised to give at least one month to the Preaching Mission. Among those who have already agreed to participate are:

Rev. E. Stanley Jones, India	Rev. R. H. Miller, Washington, D. C.
Miss Muriel Lester, England	Rev. George W. Truett, Dallas
Rev. John S. Whale, England	Rev. Ivan Lee Holt, St. Louis
Dr. T. Z. Koo, China	Rev. Paul E. Scherer, New York City
Rt. Rev. Richard Roberts, Toronto	Bishop Arthur J. Moore, San Antonio
Rev. George A. Buttrick, New York, City	Rev. Merton S. Rice, Detroit
Rev. Lynn Harold Hough, Madison, N. J.	Rev. John A. Mackay, New York City
Rev. Albert W. Beaven, Rochester	Bishop Henry Wise Hobson, Cincinnati
Rev. Robert E. Speer, New York City	Rev. Douglas Horton, Chicago.

Immediately following the four-day Mission, each city will organize and send out into eight or ten adjacent communities, several groups of speakers, who will conduct a two-day Mission in each center. These communities will be a vital part of the National Preaching Mission plans.

One of the most significant and far-reaching plans for the Preaching Mission has to do with the holding of an eight-day Mission in each local Protestant church this autumn throughout the nation. Some pastors will desire to hold their own Mission, others will invite in a visiting pastor or evangelist to help them.

Since it is not by might nor by power but by God's Spirit that such an undertaking as this can result in any measure of success, Christians everywhere are requested to pray earnestly that the blessing of God shall be upon the efforts of the National Preaching Mission for the rebuilding in human lives of the foundations of the Christian faith, and for the sturdy and swift revival of true religion in this time of crisis and the world's need.

Chosen Because of Merit

By H. O. PRITCHARD*

Roy G. Ross

TO BE chosen for the highest elective office within one's vocation is a great compliment. To be chosen enthusiastically and unanimously is a greater compliment. And to be chosen because of one's merit and ability based upon a personal knowledge and acquaintance of those who did the choosing is the highest compliment of all. This is precisely what happened when Roy G. Ross was recently elected General Secretary of the International Council of Religious Education. The office had been vacant for a year—made so by the resignation of the former secretary, Dr. Hugh Magill. The executive committee of the Council had been carefully looking over the field to get just the right man. They wanted to be certain not to make a mistake. They decided unanimously that Roy G. Ross was the man they wanted before he was approached or even knew that he was being seriously considered.

To many who know Mr. Ross only slightly the news of his call may have been somewhat of a surprise; but to those of us who know him well it was no surprise whatever. Indeed, it only confirmed what we had been hoping and fearing might happen—hoping for his sake and fearing for our own sakes. Roy Ross has such evident and unusual administrative ability; he has such tact and good judgment in getting on with differing groups; and above all, he is so well prepared by academic training and practical experience for such a task that one can well understand and appreciate the unanimity and enthusiasm of his call to this new work.

On the side of training, Mr. Ross entered Eureka College in the autumn of 1916 from his home at Fairbury, Illinois. His brother, Charles Marion Ross, had preceded him and made a splendid record as a student. (Only two sons in this fine family and both of them entered the Christian ministry.) Roy, too, made an excellent record in college and graduated from Eureka with an A.B. degree in the class of 1921. Then he went on to Yale, specializing in religious education in the Yale Divinity School from which institution he received the B.D. degree in June, 1924.

On the side of experience, Mr. Ross's career has been especially auspicious. Coming to the United Society in 1925 as director of young people's work, he served in that capacity for three years. When Dr. Robert M. Hopkins was called to lead the World's Sunday School Association in 1928, the executive committee of the United Society called Mr. Ross to become Dr. Hopkins' successor. He has served as executive secretary of the department of religious education for eight years and as chairman of the society's division of education since its inception eighteen months ago.

In the sphere of interdenominational relationships, too, Mr. Ross has had an excellent experience for his new work. He has been a member of the executive committee of the World's Sunday School Association. For the past four years he has been chairman of the International and National Executives' section of the International Council. He represented the World's Sunday School Association in the educational conference held in Mexico City in 1934. Thus Roy G. Ross comes to this larger relationship well equipped by both training and experience for the job.

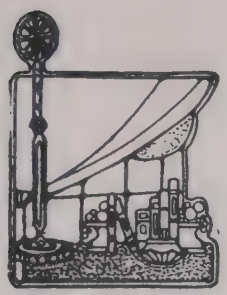
It is needless to remark that Mr. Ross's going creates a difficult problem with respect to a successor. He, his wife (who by the way is the daughter of J. Frank Green, the efficient state secretary of Michigan) and their little daughter, Betsy Jean, not only have endeared themselves to all the members of the staffs of our national and state organizations, but also have created a place for themselves in the work which is unique and well-nigh indispensable.

Thus once more the Disciples yield to the interdenominational field an especially capable and growing leader. The number of such leaders in missions, education, evangelism, temperance, peace, benevolence, and other phases of interdenominational cooperation which have come from Disciple ranks is a matter for just pride. At the same time it has been an enormous loss to our own ranks. While these men and women without exception have kept their connection with and allegiance to the Disciples the loss has been none the less real.

However, this contribution of leadership is one way for Disciples to do their part in the growing field of interdenominational fellowship and cooperation. Incidentally, we have a very interesting paradox at this very point. On the side of personal leadership no religious body in America, in proportion to numbers and strength, has furnished so large a number of key leaders; but in proportion to strength and numbers few religious bodies have done so little in the matter of actual interdenominational participation and cooperation. How account for this paradox?

Mr. Ross will begin his new labors on or about May 1. We predict for him a notable career and venture the prophecy that the International Council under his guidance will become an even greater power in the field of religious education than it now is.

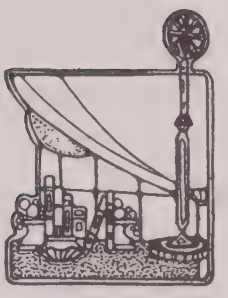
*Dr. Pritchard is secretary of Higher Education for the United Society and the Board of Education.



Book Chat

Theology—Our Times—Billy Sunday

By C. E. LEMMON*



MANY thoughtful people who are unable to trace out the intricate pathways of present-day theological thought will feel indebted to Edwin Ewart Aubrey for his *Present Theological Tendencies.* The theologians are divided into several camps right now and Dr. Aubrey places them where they belong. For a general view of theological thinking and a classification of the thinkers it is the best book obtainable. The author does not say much about his own point of view and leaves that for the reader to infer. He takes up modernism and the modernists, Barthianism and the dialectic school, the Neo-Thomism of Catholic theology, and has an excellent chapter on "Naturalism vs. Supernaturalism."

Normative Psychology of Religion, by Dr. and Mrs. H. N. Wieman, failed to rate as a selection of the Religious Book Club although it is far more important than many books recently selected. This failure was probably due to the fact that it was too expensive or too large or too abstract in form for a wide popular appeal. One cannot afford to neglect the Wiemans. They approach religion from the side of human nature and discuss its functional and practical aspects in personal living. They define God as the growth of value and meaning in the world and develop the idea that when mutually sustaining personalities or forces come together a new entity of value is thereby created which they would not call supernatural but superhuman. The book abounds in useful definitions, distinctions and classifications which are carefully indexed.

It is not expected that one would limit his reading to theology in these exciting days of politics and economics, for it is rumored that we are to have a political campaign. We should certainly transcend the radio, the daily newspapers, and the weekly magazines. For background I would suggest the sixth volume of *Our Times* by Mark Sullivan. It is a chronicle of the period from 1920 to 1925. In vivid detail the author tells of the nomination and election of President Harding, the beginnings of the Harding administration, the oil scandals and general post-war corruption, the death of Harding and the succession of President Coolidge. The picture of Harding is more pathetic than censorious, and clearly indicates that good-natured incompetence is often more dangerous in political leaders than wrong headedness or evil intent.

There are two new biographies which I most heartily commend. *Jane Addams of Hull House* by Winifred E. Wise and *My Friend, Julia Lathrop* by Jane Addams. Is there any more inspiring saga in the whole history of our nation than the story of the group of young women who established Hull House in the midst of the Chicago slums on a basis of pure neighborliness and as a by-product of their disinterested service made themselves world famous? There cannot be too many biographies of Jane Addams. Basic is her own story of forty years in Hull House now published in one volume. Before Miss Addams died she had completed the manuscript of the life of her friend, Julia Lathrop. Miss Lathrop was a remarkable woman, who left Hull House after a few years to hold public office in the state of Illinois and came finally to the head of the Children's Bureau at Washington. So highly did President Wilson think of her that he retained her in spite of the fact that she had been appointed by a Republican president. It is worth while to notice that Hull House was a product of group effort. Few persons work alone. Jane Addams, Julia Lathrop, Ellen Starr, the two Abbots, Grace and Edith, and many other fine women were drawn into this sisterhood of humanitarian service.

Billy Sunday, the Man and His Message, written and arranged by William T. Ellis, is more interesting than I expected it to be. Billy Sunday was a vital personality and his evangelistic crusades were a reflection of the times. The spirit of crusade was alive in America with LaFollette and Bryan in politics and Theodore Roosevelt and Woodrow Wilson in the White House. When the crusading period passed, Sunday's influence declined for there was nothing creative in his message. He was very limited in social vision with no theological training, though I am convinced that he was a true man, sincere and earnest in his work. It has always been true and will always be true, that once in a while an unconventional religious leader will come forward from without the ranks of the professionally trained ministry to challenge the complacency of tone and voice and vocabulary that so easily attaches itself to conventional priest and preacher.

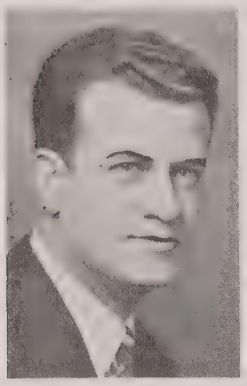
Grace Sloan Overton has made a common-sense survey of *The Home in a Changing Culture* for class use and general reading. Each chapter heading poses a question the answer to which constitutes the material

(*Continued on page* 44.)

Personalities

By FRA EDGARDUS

IMPECCABLE in dress, Chesterfieldian in bearing, "high church" in his appreciation of worship values, studious of habit and punctilious in all his obligations, efficient in the conduct of his ministry at First Church, Seattle, is Marvin O. Sansbury, now in his ninth year with that strong and flourishing congregation. And his delightful wife, Mary, is the other half of this picture—the better half.



—*Grady*
Marvin O. Sansbury

Since 1909 John Ray Ewers has been with the East End Christian Church, Pittsburgh. In that time he has built a new edifice costing several hundreds of thousands of dollars. As in all building enterprises that were struck by the depression, Ewers' church staggered beneath the blow. Returning from Europe last fall, John Ray set about to knock the stuffings out of that huge debt. Inspired by their pastor's vision, East End Church paid up $3,300 in interest, clipped off $45,000 of the debt, and arranged to pay 4 per cent interest on the remaining $86,000 indebtedness. Ewers loves hard work. He keeps mentally fresh by annual trips to Europe, runs the livest kind of forum on Sunday evenings in his church, and "follows the gleam" whithersoever it leads with a lusty and invigorating faith.

Protestant church work in San Francisco is confessedly hard; some say the hardest in the Nation. Yet Herbert P. Shaw of the West End Christian Church has had a notable ministry there. Look up the missionary record of that church. Get the story of their week-night meetings with two hundred and more in attendance. Shaw's life is an interesting saga. Indefatigable in shepherding the flock, painstaking in sermonic preparation, ever missionary to the core, cooperative and brotherly always, H. P. Shaw's ministry registers nobly in what to many a preacher would be a discouraging area.

Herbert P. Shaw

H. O. Pritchard's contribution to the educational life of the Disciples is very great and cannot be appraised fully by a contemporary. Intangible values are difficult to assess fairly—they need a perspective to supply proportion and spiritual content. No finer platform man has graced our rostrum. Given the place, the theme, and the atmosphere, H. O. is the embodiment of tense volcanic and persuasive oratory. He would have made a capable Shakespearean actor; the pallor of his face, the flashing dark eyes, the deep tragic tones, the dramatic flair—how often that voice has caused little tingling sensations to play upon the heartstrings of his hearers. Pritchard's record is in the stars.

Some contemporary remarked that Daniel Webster was "a steam engine in trousers." So is P. H. Welshimer of Canton, O. His pastoral ministrations are myriad, his preaching duties multifarious, his managerial and administrative responsibilities immense, and he keeps his work at a high pitch of interest and infuses it with an apostolic evangelistic passion. Welshimer is at the top of his type of ministry in this land of ours—and an interesting type it is.

Marion Stevenson

Marion Stevenson has resigned from the Christian Board of Publication after twenty-six years as editor-in-chief of the department of church school literature. Editor Stevenson wrought faithfully and well. Never spectacular, and of a retiring nature, he loved his subject and labored painstakingly with scholarly pen. Gifted as a biblical exegete, but avoiding the controversial always, his busy life glided so gently through the years that only a few intimates knew this man's real worth and his extra good mind. The Fra salutes you, Marion Stevenson! Take Walt Whitman's advice, "Loaf, and invite your soul."

He is big and broad and bulky of build. He might be a banker, a corporation lawyer or a super-salesman, so far as appearance goes. But he isn't any of these, unless it be, in a modified way, the last named. He is James A. Crain of the department of temperance and social welfare, U. C. M. S., and he has grown steadily in his important and difficult job. "Jim" is constantly studying his stuff, and he gives the impression of physical and intellectual courage of a lofty order. J. A. is a platform man of power.

Social Trends

By JAMES A. CRAIN*

World Peace in the Balance

THE international situation has reached a crisis. Many well-informed students of world affairs believe that the policies followed since the close of the World War can be followed no longer, and that very shortly the world must either make a turn toward permanent peace or be thrown headlong into another world war. The Italo-Ethiopian conflict brought the League of Nations to a crisis. Growing out of that fact Great Britain determined to spend $1,500,000,000 on a rearmament program. France negotiated the Franco-Russian treaty of mutual assistance, which in turn resulted in German denunciation of the Locarno pact and reoccupation of the demilitarized zone along the Rhine. Japan's activities on the Asiatic mainland brought from Russia a blunt declaration of preparedness for war, which, in turn, no doubt influenced the radical army group to attempt the "purge" of the government on February 26. Also we must include in the picture the blunt, provocative speech of Senator Key Pittman against Japan in the Senate on February 10. These are some of the factors that may weigh the balance in favor of war.

Hopeful Factors

There are some hopeful factors in evidence. Strongest of these is Hitler's offer to negotiate a 25-year treaty of peace with France, now that all the military clauses of the Versailles treaty have been scrapped and Germany is once more mistress of all her soil. His declared willingness to create a bi-lateral demilitarized zone along German borders with France, Belgium and Holland to negotiate an air pact and his proposal to reenter the League of Nations seem to offer a road to permanent peace, unless European nations should undertake the impossible and unthinkable task of attempting to enforce the provisions of the Treaty of Versailles. Mussolini gives evidence of willingness to close the Ethiopian conflict under League auspices. The Japanese radical army "putsch" failed and may bring the fanatical militarists more firmly under control of the civil government. There is no blushing the fact, however, that the factors that lead in the direction of war are in the preponderance and only determined effort on the part of the peace-minded forces of the world can prevent the outbreak of another holocaust.

Peace Forces Unite

With the growing seriousness of the world situation in mind, representatives of the major peace organizations of the United States met at Buck Hill Falls, New York, the first week in December last year to study the situation and to develop plans for a united front for peace. Out of that meeting came two major developments. One, the National Peace Conference, a permanent clearing house for the peace agencies of the nation. The organization is already under way with an office in New York and Dr. Walter Van Kirk, secretary of the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America, has been drafted for part-time service as executive secretary. Through the National Peace Conference the peace agencies of the country will project a long-time program of coordinated peace education and action. Dr. Van Kirk's experience as a peace executive in the Federal Council and his knowledge of the peace convictions of the churches growing out of his study of the peace utterances of the various church judicatory bodies, published under the title, "Religion Renounces War," make him an ideal leader for the Conference.

The Emergency Peace Campaign

The second development is the Emergency Peace Campaign. This activity is, as its name indicates, an emergency program designed to meet the immediate situation which confronts us. The purpose of the movement is "To promote a cooperative national campaign to keep the United States from going to war and to achieve world peace by (1) strengthening pacific alternatives to armed conflicts; (2) bringing about such political and economic changes as are essential to a just and peaceable world order; and (3) recruiting and uniting in a dynamic movement all organizations and individuals who are determined not to approve of or participate in war."

The program provides for more than two hundred meetings and conferences on world peace to be held in strategic centers throughout the nation between Easter and Goodwill Day (April 12–May 18), with a similar series of meetings in the fall and another in January, 1937. The campaign will be opened by a national broadcast over the NBC network from 10 to 10:30 p.m. on April 21 by Mrs. Franklin D. Roosevelt and George Lansbury, M.P., who last year surrendered the parliamentary leadership of the British Labor party rather than support military sanctions against Italy.

Some of the most prominent men in public life have volunteered for service in the campaign, including Dr. Harry Emerson Fosdick, President Frank P. Graham of the University of North Carolina, Rabbi Edward L. Israel of Baltimore, President Mordecai Johnson of Howard University, Miss Dorothy Detzer, Norman Thomas, Kirby Page, E. R. Bowen, general secretary of the Cooperative League of America, Dr. Albert Buckner Coe, Dr. Paul H. Douglas of Chicago University, Dr. John Haynes Holmes, Hannah Clothier Hull, president of the Women's International League for Peace and Freedom, Dr. Charles Clayton Morrison, editor of *Christian Century*, Alfred E. Bingham, editor of *Common Sense*, Bishop Francis J. McConnell, Miss Jeanette Rankin, who as a member of Congress voted against American entrance into the World War, Raymond T. Rich, director of World Peace Foundation, and many others.

The campaign will stress three aspects of the peace issue: the necessity for political action to prevent war and to bring about the use of pacific means for settling disputes; the necessity for economic changes to relieve present international tensions and rivalries; and the necessity for individuals to renounce the war method as a principle of religious faith and as a means of combating the growth of militarism and the war spirit.

Throughout the campaign a registration blank and questionnaire will be used to determine the general attitude of the people on the question of peace and war, the results of which, it is hoped, will provide the committee with a reliable cross-section of American peace opinion.

Specialized Activities

In addition to the nation-wide campaign of meetings the program will also include a series of work camps in which young men and women who are determined not to participate in war will work during the day at some useful peace-time task and in the evening study the philosophy and technique of non-violent social change.

Another activity will be the enlistment of groups of five or ten young men or women, carefully selected and trained, under mature leadership, to spend several months in strategic rural areas for the purpose of developing peace education and action among rural communities. These groups will go into selected rural areas, make such contacts as they can, especially with young people, seeking opportunities to develop discussion groups dealing with the peace question and its related problems. These young people will bear their own expenses, through the cooperation of their parents, friends, college groups, churches, or other organizations. The period of service will vary from three months to a year.

The campaign will be carried on under the direction of a Policy Committee of 32 members, of which Dr. W. O. Mendenhall, president of Whittier College, is chairman, and Ray Newton of the Friends Service Committee, 20 South 12th Street, Philadelphia, is secretary.

*Secretary, Department of Temperance and Social Welfare.

New Leader of Children's Work

By GENEVIEVE BROWN*

Miss Mabel Niedermeyer

CHILDREN'S faces looking up,
Holding wonder like a cup' are the challenge which lead me to accept this task,'' said Miss Mabel Niedermeyer in an informal statement to the board of trustees of the United Christian Missionary Society when the call was extended to her to become director of children's work and curriculum integration in the missionary education department, to succeed Miss Grace McGavran.

Miss Niedermeyer's deep interest in children has been evident throughout her eight years of service as director of religious education in the First Christian Church, Bloomington, Illinois, which position she resigned March 14 to take up her work with the United Society. Aside from her exceptional service for the elementary departments in the local church, she has served as a district chairman of children's work in Illinois, has taught in interdenominational vacation schools, has carried on leadership training work with teachers of children, and has written extensively for children and children's leaders.

A graduate of Illinois Wesleyan University, Miss Niedermeyer continued her study of religious education in the graduate school of Yale University and received there the degree of Master of Arts. During her college days she volunteered for foreign missionary service but circumstances made it necessary that she remain in the homeland. She served for one year as a worker for women and girls at Friendship House in Gary, Indiana, before assuming the work at First Church, Bloomington.

Besides splendid training and experience in the educational field, Miss Niedermeyer brings to her task an unusual ability in creative writing. For a number of years she has contributed children's stories and poems, Intermediate discussion and worship materials, dramatic material and general articles to the publications of the Christian Board of Publication. Her writings have also appeared widely in the publications of other communions and in a number of educational magazines for parents and teachers. She confesses a long-cherished desire to give her efforts more largely to creative work and sees in her new task the opportunity to fulfill this desire through the devotion of her talent to the planning and creation of world friendship and missionary education material for the children of our churches.

Miss Niedermeyer has traveled in the Holy Land and other parts of the Near East, and spent several weeks last summer in Mexico, visiting our mission work and acquiring at first hand an understanding and appreciation of the foreign missionary task.

Of this new leader's high Christian character, her loyalty, her devotion to her task, we have the loving and appreciative words of those with whom she has served in the past. Her genial disposition, her readiness to assume new and difficult responsibilities, her attitude of combined humility and confidence, and her fine spirit of cooperation are rapidly becoming known to her coworkers in the society, and we count ourselves and the brotherhood fortunate in this new association.

*Executive secretary, Missionary Education Department United Society.

"Ask Mr. Kampe"

FOR twenty years in the mission offices if one wonted a check cashed or to know who was the best man to vote for in the next election, the man to go to was Mr. Kampe. His ''clientele'' ranged from the president of the society to the boy in the mailroom. Edward C. Kampe, after serving for years as head bookkeeper in a large concern in Cincinnati, Ohio, went into the real estate business and later into advertising, before being called into the offices of the Foreign Christian Missionary Society. When the United Christian Missionary Society was formed, he became comptroller, which office he filled with faithfulness and efficiency until his retirement February first of this year. Mr. Kampe's cheerfulness and interest in folk made him friend of everyone in the office and it will be lonely without him.

Reared in the Lutheran Church, twenty-five years ago Mr. and Mrs. Kampe, with Mr. Kampe's father and mother and two aunts, united with the Christian church in Norwood, Ohio, From that day to this, in Norwood, in Maplewood, St. Louis, and in the Downey Avenue Church, Indianapolis, Mr. Kampe has been an active supporter of the local church, serving as deacon, elder and on the finance committee, where his wise counsel made him a valued member.

As a hobby Mr. Kampe is devoted to the raising of flowers, and he is a connoisseur in that line, his rare blooms attracting the attention of the community in which he lives. With his flowers and his dog, Jack, Mr. Kampe is prepared to enjoy many more years of active ''retirement.'' An unusually large group of Missions Building workers gave a dinner in honor of the Kampes at the Spink Arms Hotel in Indianapolis recently.

A Passion Prayer

In the March WORLD CALL Fra Edgardus tells of E. L. Powell's prayer: ''O God, take us, break us, make us!'' It seems a prayer for these testing times. Moved by the sense of my own need and the needs of our distracted world, I wrote the following prayer poem.

CHARLES BLANCHARD.

''O God, take us, break us, make us!''
We are in Thy hands—
Children of all the lands—
Do not, O God, forsake us!
We come to Thee
In our extremity.

Not for ourselves alone we plead,
But for all mankind—
Bruised, bewildered, blind.
Hear Thou our cries of need!
Reprove us, show
The world the way to go!

Break our hearts, but make us
Willing in this day
To go Thy way:
Shake us, shape us, make us—
Confound, confuse us,
Humble us and use us!

Smite the nations with Thy rod
Till we can feel
Thy Presence real;
But leave us not, O God,
To go our way
With hardened hearts today!

Not for pleasure or for ease,
This day, this hour;
But for Thy power
In testing times like these;
Thy grace we plead
In our world's hour of need.

Heal Thou the hurts of all mankind!
Make wars to cease
And bring Thy peace!
Open Thou the eyes long blind:
Rule Thou until
The nations do Thy will!

Des Moines, Iowa.

At Easter
Present New Members
with
World Call

A Community House

By MRS. GENEVA TOWNS*

IN ONE of the crowded districts in which Negroes live in Indianapolis is Flanner House, a community house for underprivileged women and children.

Flanner House has a varied program of helpfulness through which it serves and trains. The kindergarten and nursery with their trained workers care for the children of employed mothers during the day.

The training of women in washing and ironing has become an art at Flanner House, where a people whose ancestors have been recognized washerwomen are taught scientific laundering. Several years ago electrical equipment for a laundry school was given and installed by the Indianapolis Power and Light Company. Hundreds of women, under skilled teachers, have received instruction and are now able to do efficient work in the homes to which they are sent by the employment agency maintained at the institution. The cash-and-carry laundry operated has many satisfied customers.

Mrs. Myrtle Roper, right; Cleo Blackburn, superintendent, against door; C. H. Winders, chairman of board, in corner. Miss Charity Couch, representative of Indianapolis Power and Light Company, center, right.

Flanner House Staff

Girls' Service Club which has maintained its identity for a number of years; nucleus of the present home economics class

Flanner House reached another milestone in its progress a few weeks ago when the Indianapolis Power and Light Company, through Wallace O. Lee, one of its executives and a member of the Flanner House board of trustees, presented two electric stoves, a Westinghouse refrigerator and a mixer. The company is furnishing an instructor for a cooking demonstration every Thursday afternoon, so that the women who are experienced cooks may become proficient in the use of modern kitchen equipment.

Among the other services rendered is the tuberculosis clinic, where a doctor and nurses furnished by the Public Health Association, give necessary examinations, advice and medicine. Admittance to the tuberculosis sanitarium is also arranged.

A prenatal clinic and a baby clinic are maintained also through the Public Health Association. In the baby clinic, which is held weekly, an average of seventy-five babies are examined, attended if necessary, and their mothers instructed in the care of them.

A very real need is being met through the Boys' Club. It had its origin through one of the staff asking the judge in Juvenile Court to turn over to her twenty boys who were in the court for various reasons. With volunteer assistance these boys have kept together and only one has been sent to the reform school. A man was retained last year to direct their work. Their need is for tools to make small articles out of cans, fruit crates and the like. For lack of space the number of boys must be kept at thirty-five.

On February first, Cleo Blackburn, the recently elected superintendent of Flanner House, assumed his duties. He succeeds Henry L. Herod, who died last July. Mr. Blackburn, who is highly trained, graduated from Butler University; received his M.A. from Fisk University; was a Fellowship student at Pendle Hill, Wallingford, Pennsylvania, which is a graduate school for social and religious research; was last year head of the department of sociology and economics at Knoxville College, Knoxville, Tennessee; studied at the University of Pennsylvania last summer and came to Flanner House direct from Tuskegee Institute, where he was research associate of Records and Research. At the time Mr. Blackburn became superintendent, Mrs. Myrtle Roper was elected assistant superintendent. Mrs. Roper has already served the institution faithfully and efficiently for ten years, carrying much of the responsibility during the illness and following the death of Mr. Herod. Since last July C. H. Winders, chairman of the board of trustees, has served as acting superintendent. Under the leadership of Mr. Blackburn, Flanner House is expected to exceed its already high position as a community house.

Pre-school children whose mothers are employed during the day

*Former assistant to Mr. Herod in Second Christian Church, and a member of the board of trustees of Flanner House.

Congo Claims Her Right to Know

By VESTA MARIE McCUNE*

IT is less than twenty-five years since Lotumbe and Monieka stations were opened; Wema, our newest Congo station, is only ten years old. Earlier than that the people in those districts had never seen a printed page, did not even know that language could be reduced to writing, and had not heard of Christ, the Savior. Yet immediately, when these wonders were revealed to them, the people of Congo began to seek an understanding knowledge of the truth. From the beginning they have crowded into the mission schools.

At first, all teaching, even of the most elementary A, B, C work, had to be done by white teachers. Gradually, as a few natives learned to read, some of them were able to take over certain teaching duties. Very often, this apparent gain proved to be a loss for not everyone is able to teach what he knows. Mr. Hobgood tells of one class of promising young men to whom he taught the elements of reading and writing. They seemed to be unusually apt pupils and were learning rapidly. Then he was obliged, by the pressure of other duties, to turn them over to a young man who knew how to read and write, but who failed miserably as a teacher even though he worked faithfully at his task. Of that class, not one became a good reader or was able to advance into higher school. Something in the native teacher's method seemed to have so stifled the pupils' minds that, either because of wrong study habits or dulled ambition, they could not later overcome his influence.

That, of course, happened many years ago, yet even now it is not unusual to find new pupils, who have never been in school, advancing more rapidly than pupils who come from the school of some poor, back-country teacher. Often such village-trained pupils can read the New Testament in a halting manner and can write simple letters at the dictation of their illiterate friends. They are, indeed, educated men in the eyes of their unlearned fellows, and sometimes advance in ability even beyond their own teachers. But almost always when they come to the station school faulty habits of reading and errors in writing have become so habitual that it takes a year or more for them to make any appreciable advancement. Habits due to poor elementary teaching become a lifelong handicap to them in their work as teachers and evangelists.

The elementary school on each station in the mission has always required the constant supervision of a missionary. Though for many years most of the primary teaching has been done by monitors, they have not been trained men, merely higher grade pupils, requiring constant supervision and help. After a year or two of such practice-teaching they have gone out into the back-country villages as teacher-evangelists. So the quality of teaching in village schools has been gradually rising through the years. Even now it is pitifully poor, few teachers having more than a meager training in reading, writing, arithmetic and the New Testament.

*Missionary at Mondombe, Africa.

Supervisors of Elementary School, Lotumbe, Africa

Left to right: Boimbo John; Wechi Marie; Ifofu Samuel; Lokofe Moses. Both Ifofu and Lokofe are graduates of Congo Christian Institute. Wechi Marie is the wife of Lokofe Moses.

Here in America, where few people have as little education as the best trained in Africa, we cannot realize what such lack of education means. It is a constant handicap. Some knowledge of hygiene, history, geography, the sciences and the arts is imperative as a foundation for individual independence and initiative. Only through such knowledge, added to faith in Christ, will our African young men be able intelligently to lead their people out of the bondage of sin. Magic and witchcraft, which hold them in thralldom, are the children of ignorance.

Missionaries on the various stations recognized this need for more advanced teaching but were constantly occupied with routine duties, often distressingly monotonous though necessary. They had not time to give needed higher courses in their local schools. They were unable to better train the natives, because their time was too full of smaller tasks, yet nothing but better trained natives, able to take over the smaller duties, could relieve the missionaries.

In 1928, the *Survey of Service* carried this paragraph: "The African Mission's great need is for a central training school to be known as the Congo Christian Institute, in which leaders of all kinds may be trained." In response to this appeal funds were provided and the Institute established at Bolenge. So, at last, trained men are coming back to the stations, able to release missionaries from elementary school teaching and routine office duties, thus making possible a much higher standard of school work on the stations. Missionaries and native leaders in Congo agree that the evangelization of Africa is dependent upon Christian education. Only a native can know the native mind. Give him, then, an understanding knowledge of Christian ideals and he can make true Disciples of his people.

Because of imperative need for good primary schools in back-country centers, Lotumbe sent out all of her first three groups of I. C. C. graduates as evangelist-teachers. Not until 1934 did it seem expedient to keep some of these Institute-trained men at the station. They proved to be much more efficient and self-reliant than any person trained in the local school. Furthermore, their work released the missionaries for more hours of teaching in the higher school, so that the standard of that school advanced far beyond that of any previous year.

Moses Lokofe is the only son of Timothy Isekya and his wife, Mpembe, two of our most loyal and respected Christian leaders. He is, thus, one of the very few second-generation Christians who have reached the age of maturity. His parents lived in Longa during Ray Eldred's ministry there. It was at Mr. Eldred's request that the young child, born the very week of that pioneer missionary's death, bears his name, Lokofe. (Every missionary has a Lonkundo name by which he is known on the field.)

The missionaries at Lotumbe selected Lokofe to supervise the boys' primary school. This is the largest division of the local school, having about one hundred and fifty pupils under fifteen to eighteen monitors. He also teaches music throughout the elementary school and assists Mrs. Davis with the boys' chorus in the advanced school. His work as arithmetic teacher in the advanced school is particularly worthy of mention, for this is a subject peculiarly difficult for a native to teach. Lokofe's pupils have made just as rapid advancement and are as proficient as those taught by the missionaries themselves. Lokofe continues this year with these same duties.

Lokofe's wife, Wechi Marie, was chosen to supervise the women's school. This position never before had been held by a native woman, and the manner in which the monitors, most of them older men, deferred to Wechi's judgment and respected her authority, surprised the missionaries, for woman is traditionally an underling among the Bantu people. Though not a graduate of the I. C. C., she had two

years of work there and is at least four years farther advanced in education than any other woman at Lotumbe. From infancy till marriage she lived in the home for girls at Bolenge. Few other women on the field have grasped the meaning of Christian ideals as she has. Congo women are far behind their brothers in the advance toward Christian civilization.

Ifofu Samuel supervised the second division of the elementary school† and taught the Book of Acts and elementary French to all pupils in that division of the school. He was particularly efficient as an assistant to Mrs. Newel T. Davis who supervises the advanced school at Lotumbe. Ifofu taught French in this upper school. (You will remember that our mission is located in the Belgian Congo where French is the official language. We are not permitted to teach English in our schools but we must teach French so that our students will be able to converse with state officials. In other words, French is the practical foreign language for Congo students besides being a recognized mark of the educated person.) In July, 1935, Ifofu became pastor of the Lotumbe church and his place in the school is now being filled by Bonkole, a 1935 graduate of the I. C. C.

The peculiarities of local school conditions have led to the development of a closely graded, individual promotion system, by means of which every pupil may advance as rapidly as he is able during the first half of the station school course, regardless of the ability of his classmates. All promotion tests in the Lotumbe schools had to be given by the missionary in charge until last year, when Boimbo John was selected and trained for that work. He has tested and promoted many pupils with very few errors of judgment, but he was working in a limited field. The scope of work for each class in school is fixed, the form of examinations was suggested, the method of grading was demonstrated, and he was very carefully supervised for several months in all promotions which he made. By the middle of the year he was sufficiently qualified in this particular phase of work that he could be depended upon to advance pupils at the proper rate of speed for their satisfactory progress. Yet efficiency in so limited a field, even though it requires the constant exercise of sound judgment, is very different from the all-round ability which enables a man to go into a new situation, organize a school, overcome obstacles, supervise monitors of his own choosing and training, and turn out graduates who are successful students and true Christians.

The men and women who are to lead in the work of our Congo church during the coming generation must have a training more complete than any local station can give to them. They need contact with young Christian leaders of the other stations. They need to get far enough away from home to develop a certain degree of independence of their families for these families usually are non-Christian and their influence is strangely powerful. They need to sit under the instruction of men and women particularly trained and prepared to lead them into the highest ideals of Christian service. They need personal guidance and advice such as young people, the world over, find only in institutions of higher learning. Only the Congo Christian Institute can meet these needs of young Christian leaders of Congo.

Even under present handicaps of depleted staff and slim purse, this training school is making a remarkable contribution to the Churches of Christ in Congo, but it must be reinforced before it can do the work that it has to do. Perhaps no other need in the Congo Mission today is so acute as that for new faculty members for the Institute.

We on the field are speechless before the necessity of finding someone to follow Roger T. Clarke, who died in Bolenge. He was so peculiarly fitted by temperament and training to do his chosen work, his health seemed so boundless and his future so sure, that we forgot our Lord's warning, "Ye know not the day nor the hour." Somewhere in the homeland there must be someone of high professional training, burning enthusiasm, endless patience, and an unwavering faith in God and his children— only such a one can fill that vacancy which so cripples the work of Congo Christian Institute this year.

Christians in the homeland, you who love the Lord and know his great commission, listen to the plea of Congo now, as she claims her right to know the truth that can make her free. Let your love and your prayers culminate in a great gift of life and substance that these thousands of truth-seekers in the heart of Africa having heard the word of Christ may understand.

†There are about four hundred pupils in the Lotumbe station school: 150 in the Boys' Primary School; 80 in the Girls' Primary School; 90 in the Second Division; and 80 in the Upper School.

Preparing for Life

By RUTH IRENE MITCHELL*

IN THE picture you see some Sumenkhetan girls near the well in the center of their village. This group is ready to start to the Christmas morning service at the church. They all have bright new saris or dresses and they are so colorful, like a group of lovely butterflies.

My first Christmas in India was a very happy one. I was with Miss Harrah at the girls' boarding school near Pendra Road. I had studied about these modern practical schools but it was almost like being in a dream world actually to see how wonderful they really can be. The girls are so happy. That was the first big, general impression I got of Sumenkhetan. They all seemed to know just what should be done next and while I was there I saw nothing of the friction and quarreling that one might expect in a group of seventy girls between the ages of twelve and eighteen. Problems of discipline just seemed not to arise.

I love the way they live in family groups—about five in each house. On Christmas Eve we went around and visited many of them. They were preparing food and we were presented with some new delicacy in almost every house. It was interesting to see how they took such simple ingredients, mixed them together, and got such surprisingly delicious results. Some of the girls stayed up all night, cooking. Miss Harrah said, "They run their own households. If they stay up tonight to celebrate Christmas as they would do were they in the villages, they will sleep tomorrow night." They certainly seemed to be a fine, healthy bunch of girls, so I think her theory is quite sound.

It was so thrilling to visit a school where girls were really being prepared for the life they would have to lead. They were learning to buy and live within a budget. They had saved on household expenses for months in order that they might have a feast at Christmas time. They certainly had it, too. I ate Christmas dinner with them. We sat on the floor, ate with our fingers, and had a grand time. They were charming little hostesses.

These girls are taught also to work with their hands. They earn their spending money working in the garden, caring for the cattle, etc. One house shelters a lovely little baby which the girls take turns caring for. She is so sweet and much loved by all the girls. She in herself is enough proof that they take their responsibilities seriously and do not neglect their duties.

*Missionary at Jubbulpore, India.

Ingathering In India

Eleven women of the Takhatpur area accepted Christ during the year. A woman who had been taught in Pendra Road was baptized later in Kotah. The Bilaspur and Murhipar Christians rejoice in the baptism of twenty-one women and girls from caste.

ANN MULLIN.

Damoh, C. P., India.

From Our Colleges

Student Work

Miss Lura Aspinwall, National Director

MR. ALEXANDER PAUL, executive secretary of Oriental Missions of the United Christian Missionary Society, has spent the month of March visiting student centers. He spent a week at Drake University, a week at the University of Washington, Seattle, several days each at Washington State College, Pullman, Washington, the University of Oregon and Northwest Christian College, Eugene, and the University of California at Berkeley, and the various colleges and universities of Los Angeles.

Edwin Marx, secretary of the China Missions, who is now at home on furlough, gave the first two weeks of March to student visitation at Phillips University, Enid, Oklahoma, Oklahoma state universities at Stillwater and Ada, and Eureka College, Eureka, Illinois.

Dr. Guy Sarvis, formerly missionary to China, now professor in Ohio Wesleyan, at Delaware, Ohio, visited the University of Indiana at Bloomington, Indiana, speaking three times to student groups. Dr. Stephen J. Corey, president of the United Christian Missionary Society, also gave some time during the month to visitation, He visited Manhattan, Kansas, Drury School of the Bible, Springfield, Missouri, William Woods College, Fulton, Missouri, Christian College, Columbia, Missouri, and Hiram College, of Hiram, Ohio.

Bethany College

Bethany, West Virginia

Professor Thomas V. Calkins, for the past three and a half years professor of education in Bethany College, has gone to the University of New Mexico to supervise a field project in Community Education in the university. He has been granted one semester's leave of absence from Bethany to do this work, and a substitute will be secured to fill his place until his return next fall.

On January 19, the Bethany Memorial Church held a unique evening service. It was called "Hobby Night" and five of the students displayed their hobbies. The hobbies displayed were photography, early firearms, wood carving, genealogy and amateur radio.

Beginning on February 9, the Bethany Memorial Church embarked on a five-week experiment in the Sunday evening service. The congregation was divided into "group forums," each group under a competent leader, studying the same topic in various phases for five consecutive Sundays. The forums each evening were preceded by fifteen minutes of quiet meditation with the organ.

Dean Kirkpatrick returned to the campus and to active participation in the administrative affairs of the college on February 4, after having been away from the college for the past four months. While on leave of absence he visited and studied in New York City. During this time, however, he kept in touch with the general activities of the college and made frequent trips back to the campus for conferences.

Drake University

Des Moines, Iowa

Students of the Fine Arts School and radio department of Drake University presented the opera, *Martha*, over the blue network of the National Broadcasting Company on March 3. The cast included more than 150 students. Herbert Gould, dean of the Fine Arts School, directed the production, assisted by Anthony Donato, conductor, and Stanford Hulshizer, chorus master. Drama students presented the dialogue. Edwin C. Barrett, director of the department of radio, was in charge of the actual broadcast. The radio department during its two years' existence at Drake has sponsored 150 broadcasts over both networks and the Des Moines stations. The recent broadcast of *The Messiah* over NBC stations was so well received that excutives of the program department issued an invitation to the university to present a similar broadcast.

Students of Drake recently had the privilege of hearing Dr. Kagawa when he visited Des Moines while making a tour of the United States.

New registrations indicate that the Drake enrollment for the second semester of this year will be above that of the same semester last year.

Atlantic Christian College

Wilson, North Carolina

C. L. Hardy, of Maury, North Carolina, has recently made a gift of $10,000.00 for the completion of the new dining hall at Atlantic Christian College. This gift is in memory of his nephew, Burt C. Hardy, who died from injuries sustained in a motorcycle accident last fall. Mr. Hardy has been a trustee of the college for several years, and is a prominent business man of the eastern section of the state.

The second semester at Atlantic Christian opened on January 27 with a number of new students entering.

The College Glee Club gave a sacred concert recently at the Sunday evening service of the First Christian Church of Wilson. The program was under the direction of Professor Fontaine.

Commissioner Bruno Frederick, a Salvation Army leader of international reputation and long years of experience in the work, was a recent chapel speaker. Mr. Frederick has worked in India, Austria, Hungary, Germany and Czechoslovakia, as well as in the United States.

Kansas Bible College

Lawrence, Kansas

Enrollment for second semester 1935-36 at Kansas Bible College has reached 260. One of the most encouraging things noted is the number of students re-enrolling in courses in this department of the university, and that the enrollment is increasing in the two- and three-hour courses, indicating that the students are really desirous of deeper study in religion. Seth W. Slaughter, dean of the college and pastor of the First Christian Church at Lawrence, is teaching the following courses: "Survey of the New Testament," three hours; "Founders and Ethics of World's Living Religions," one hour; "Comparative Religion," two hours. Dean Slaughter has a large proportion of the students in his classes.

The University Women's Class of the First Christian Church of Lawrence recently celebrated the thirty-second birthday of its organization. George O. Foster, secretary of the Kansas Bible College board of directors and also the registrar of the university, has been the popular teacher for this class since its beginning. This class has rendered fine service to the Lawrence church and the record of Mr. Foster is to be commended in the highest terms.

The University Men's Class has for its efficient president John McDonnell of Caldwell, Kansas, and the teacher is Dean Slaughter. They have prepared a series of studies concerning the building of a Christian world and how they might have a part in such. The studies are varied and interesting. One is in the nature of a debate on "The Socialization of Medicine" by two members of the Kansas University Freshmen Debate Team. Others are: "The Tennessee Valley Authority," "Oaths of Allegiance for Different Professions," and "Cooperative Movements."

Culver-Stockton College

Canton, Missouri

The second semester began the last week in January with some additions and a few losses. The enrollment for the past two and one-half years has steadily increased and each new semester brings more students on the campus than the preceding one.

Students and professors who are interested in ministerial work meet on the first Tuesday of each month under the auspices of the Ministerial Association. Matters of common interest are discussed and visiting speakers are enjoyed.

President John H. Wood has been presenting a series of informal chapel talks on the phases of character building, which have been well received by all who heard him.

The debating teams of the college were hosts to the District Debating Tournament of this section of the state. Sixteen colleges were represented in the tournament.

Phillips University

Enid, Oklahoma

Among those who have recently given addresses in Phillips are Clarence W. Sorensen, Member Royal Geographical Society of London, M. H. Norment, missionary to Paraguay, and Dr. Stephen J.

Corey, president of the United Christian Missionary Society.

Robin R. Cobble, missionary to Africa, conducted a missionary class during the first semester. The same class continues under the instruction of Miss Vesta McCune, also of Africa.

The young men's Glee Club of Phillips recently made a tour of Arkansas and Oklahoma. The Club is in charge of Miss Leslie Lee Lacy, of the voice department. Twelve cities were visited on the tour.

Professor Oberg's students in dramatic art gave the three-art comedy, *The New Yorker,* in the Scottish Rite Temple at Guthrie recently before an audience of 4,500. The department also gives religious programs for churches on Sunday evening.

Ru Ling Tsai, popular Chinese student, finished his work for his degree last semester. A group of students gave him a reception before he left for China.

President McCash has been appointed by the Works Progress Administration as a sponsor for the Oklahoma State Writers' project, the purpose of which is to compile an encyclopedia of American folklore, scenery, historic figures, costumes, famous landmarks, national parks and monuments which are of interest in Oklahoma.

Texas Christian University
Fort Worth, Texas

President E. M. Waits reported 868 students enrolled in the first semester of the present school year, coming to T. C. U. from sixteen states and three foreign countries. "Never have we experienced a finer spirit of cooperation on the part of the board of trustees, the faculty and the students," President Waits said at a recent meeting of the board of trustees. A twenty per cent increase in salary, effective last September for one year, was retained by the board for 1936-37.

President Waits reviewed numerous attainments along scholastic lines. Two were as follows: "The Association of American Universities is the national recognition of highest rank. Five institutions in Texas are approved by it, Texas Christian being one of them." Recently the Southern University Conference of Liberal Arts colleges which prepare for graduate study was organized. In this group was included only such colleges of recognized merit as not to need standardizing according to the usual "rule of thumb." In this list of thirty, only four were in Texas and T. C. U. was one of them.

Fifty-three students in Brite College of the Bible are preparing for full-time Christian service. Thirty of the young men are preaching in nearby churches. Brite College men are at work in a score of states and in many foreign lands. T. C. U. gives free tuition to ministerial students amounting to $10,000.00 per year.

Butler University
Indianapolis, Indiana

The Butler University college of religion has announced the gift of a library of 4,000 volumes from the widow of the late J. H. O. Smith of Oklahoma City, Oklahoma. Mr. Smith, who was graduated by Butler in 1879, died in December at Oklahoma City. According to Dean Frederick D. Kershner, the gift is one of the finest libraries yet given to the university by one of its alumni. The volumes include the classics and works of a religious nature. They will be of inestimable value to students in the college of religion, Dean Kershner says, for use in their research work.

Thirty-eight Butler students made outstanding records in the college of liberal arts last semester and were named to the honor roll of the institution. Three of this number had straight A averages. The remainder had no grade lower than an A–. The entire list included twenty-one sophomores, seven freshmen, five juniors and five seniors.

Plans have been started for the 1936 Butler University honor day ceremonies which will be celebrated on May 7. Rules for the annual literary contests, winners of which will be announced at honor day, have been issued. Prizes will be awarded this year in fields of poetry, short story and play.

All academic and scholastic honors at Butler University are announced each year on honor day. President James W. Putnam will be in charge.

Arrangements have been completed for the installation of a chapter of the national scouting fraternity, Alpha Phi Omega, at Butler University on March 22. National officers will be in charge of the rites which will take place in Arthur Jordan Memorial Hall.

The Butler Madrigal Club, a musical organization consisting of six students, will be available for concerts in churches this spring according to an announcement by Donald C. Gilley, director of the organization. The club has only been recently established.

Singing programs of both sacred and secular numbers, the Madrigal Club is one of the unique musical groups in the state. It consists of three boys and three girls.

Hiram College
Hiram, Ohio

The new Administration Building of Hiram College, replacing the building destroyed by fire a year ago, was dedicated on Saturday, February 22. The structure, valued at $180,000, houses the auditorium, the gymnasium, the offices of administration, and the social rooms for students and alumni. The architect is Junior W. Everhard, alumnus of Hiram.

Professor William M. Forrest, professor of biblical history and literature at the University of Virginia, distinguished Hiram alumnus, was the chief speaker at the service of dedication on the afternoon of Washington's birthday.

There was a reception for alumni and visitors in Drury Hall, new social hall in the building, named in honor of Mrs. Francis E. Drury, donor of its organ.

The annual home concert of the men's glee club under the direction of George R. Howerton was rendered in the evening.

The monthly vesper service was held in Drury Hall the following afternoon.

Edgar DeWitt Jones, minister of the Central-Woodward Christian Church of Detroit, was the speaker at the faculty-student convocation at Hiram College on February 18, speaking on "The Wisdom of Washington and the Learning of Lincoln."

Lynchburg College
Lynchburg, Va.

Lynchburg College was well represented by four students and the associate president of the college at the Mid-winter Fellowship Meet of the young people of the state at Martinsville. Dr. Montgomery, associate president of the college, led one of the discussion groups.

Dean M. E. Sadler held a week's preaching mission for Dr. Garrison, pastor of the Central Christian Church at Austin, Texas, the week of February 23, 1936.

Dr. John Robert Sala, head of the history department at the college, is taking the part of Dr. Alan Stevens in the next local Little Theater play entitled *Three Cornered Moon.* Kenneth Markham, a sophomore at Lynchburg College, plays Kenneth Rimplegar, one of the leading parts, and Oreste Pesci, freshman, takes the part of Ed Rimplegar.

The Ministerial Association of the campus claims two girls as members, Misses Bernice Overstreet and Harriet Watts. Ernest Worrell is the president of the association and the group seems to be cooperating with him in a fine way. Many of the boys are preaching weekly and often get calls from the local churches to take charge of their services. Wesley Inge and Harry Price are both acting as superintendents of church schools and teaching Bible classes. William Hill preached recently at the Quaker Memorial Presbyterian Church. Barney Edwards goes each second and fourth Sunday to Green Bay for the services and Elwynn Peace preaches on the fourth Sunday at Holly Grove Church in Louisa County. Archie Mackey spoke at the prayer service on February 5 at the Centenary Methodist Church. Marshall Anderson spoke at the morning service at South View Methodist Church on the 16th and Jack Wolford preached the first Sunday at Gretna. The boys of the Ministerial Association rather covet the opportunities to go out into other communions for services and find the experiences very helpful.

Dr. O. J. Grainger, head of the social science department at the college, addressed the Ministerial Association, February 4, on the subject, "Christianity, a Brother." Dr. John Robert Sala spoke to the group at its regular meeting on February 18, on "Religion in Politics." Jack Wolford had charge.

The college is very proud of its debaters who happen to be state T. K. A. champions. They met their first conference opponent February 14 in a forensic tilt with Richmond University, the subject being: Resolved, that Congress should be empowered by a two-thirds majority vote to override any decision of the Supreme Court declaring a law unconstitutional. Lynchburg College won the decision.

Large Gain In Honor Roll Churches

THE six-month period from June 30 to December 31, 1935, showed a remarkable gain of sixty-three in the number of churches with 20 or more WORLD CALL subscriptions and thus entitled to a place on the WORLD CALL Honor Roll. There is now a total of 494 Honor Roll churches as compared with 431 on June 30, 1935, and with 413 on December 31, 1934. Thus the gain in the calendar year amounted to 81.

Many new names are on the Honor Roll and a few churches which appeared there previously are not included in the present list.

One hundred forty of these churches made a gain of 30 per cent or more in the past six months. Other "plus thirty" churches are listed on page 34.

It will be noted that East Dallas still leads the brotherhood with 218 subscribers. National City Church, Washington, D. C., however, is only 17 behind and is gaining. In all, there are 10 churches with 100 or more subscriptions. There are 17 other churches within striking distance of this group, with 76 or more subscriptions.

Forty-one churches with from 48 to 200 members made the Honor Roll. This group of "G" churches has increased from 29 since June 30.

Below are the 494 churches which had 20 or more subscriptions to WORLD CALL during the year 1935. The stars (*) indicate churches which showed an increase of 30 per cent over the figures of June 30, 1935.

	Subs. Dec. 31, 1934	Subs. Dec. 31, 1935
Group A, 2,100-5,394 members		
Dallas, Texas, East Dallas	220	218
Des Moines, Iowa, University	152	160
Lexington, Ky., Central	109	117
Houston, Texas, First	85	98
Akron, Ohio, High St.	74	67
Oklahoma City, Okla., First	78	65
Canton, Ohio, First	60	63
Kansas City, Mo., Independence Blvd.	62	51
Fort Worth, Texas, First	55	51
Tulsa, Okla., First	67	40
Kansas City, Mo., Linwood	39	28
Group B, 1,600-2,100 members		
Indianapolis, Ind., Third	135	143
Louisville, Ky., First	116	133
Springfield, Mo., South St.	76	84
St. Louis, Mo., Union Ave.	59	79
Kansas City, Mo. Country Club	82	64
Cleveland, Ohio, Euclid Ave.	42	56
Yakima, Wash., First	28	49
Ponca City, Okla.	31	47
Enid, Okla., Central	41	43*
Pittsburg, Kansas		26
Springfield, Mo., Central	29	24
Group C, 1,100-1,600 members		
Washington, D. C., National City	195	201
Indianapolis, Ind., Central	118	133
Frankfort, Ky., First	65	113*
Nashville, Tenn., Vine St.	58	94
Des Moines, Iowa, Central	92	88
St. Joseph, Mo., First	98	86
Los Angeles, Calif., Hollywood-Beverly	79	82
Memphis, Tenn., Linden Ave.	90	81
Seattle, Wash., University	85	74
Eugene, Oregon, First	81	72
Detroit, Mich., Central-Woodward	49	71*
Portland, Oregon, First	67	68
Wichita, Kan., Central	58	66
Kinston, N. C., Gordon St.	75	66
Columbia, Mo., First	75	64
Washington, D. C., 9th St.	74	59
Atlanta, Ga., First	62	54
Richmond, Ind., First	49	50
Hutchinson, Kan., First	48	50
Chattanooga, Tenn., First	36	48
Decatur, Ill., Central	51	46
Lafayette, Ind., First	37	46
Kansas City, Mo., Central	43	46
Beatrice, Neb., First	33	43*
Warren, Ohio, Central	23	43*
Indianapolis, Ind., Hillside	42	40
Bloomington, Ind., First	41	39
Colorado Springs, Colo., First	50	38
Anderson, Ind., Central	34	37
Hopkinsville, Ky., 9th St.	31	36
Denver, Colo., Central	41	35
Atchison, Kan., First		32*
Alliance, Ohio, First	39	31
Boone, Iowa	31	30
Marshalltown, Iowa, Central	25	30*
Miami, Fla., First	24	29*
Youngstown, Ohio, Central	32	29
Mayfield, Ky.	39	28
Parsons, Kan., Central	25	27
Youngstown, Ohio, First		25
Fort Worth, Tex., Magnolia Ave.	25	25
Springfield, Ill., First	34	24
Jacksonville, Ill., Central	20	23
Independence, Kan., First	26	23*
Arkansas City, Kan., Central		21
Amarillo, Tex., First		20*

	Subs. Dec. 31, 1934	Subs. Dec. 31, 1935
Group D, 700-1,100 members		
Dallas, Tex., Oak Cliff	111	119
Kansas City, Kan., Central	90	90
Los Angeles, Calif., Wilshire Blvd.	31	87*
Topeka, Kan., First	72	79
Omaha, Neb., First	56	79
Austin, Texas, Central	59	77*
Los Angeles, Calif., First & Magnolia	92	76
San Diego, Calif., Central	57	76
Wichita Falls, Tex.. First	49	74
Glendale, Calif., Central	54	73*
Los Angeles, Calif., Highland Park	34	67*
Winchester, Ky., First	100	66
Bluefield, W. Va., First	60	66
Seattle, Wash., First	82	65
Mount Sterling, Ky., First	77	57
San Angelo, Texas, First	30	57*
Palestine, Texas	37	56
Pasadena, Calif., Central	68	54
Cleveland, Ohio, Franklin Circle	39	54
Ada, Okla., First	46	54
Hagerstown, Md., First	41	53
Muncie, Ind., Jackson St.	32	52*
Richmond, Ky., First	37	52
Mansfield, Ohio, First	47	52
Riverside, Calif., First	45	51
Pomona, Calif., First	36	50*
Oakland, Calif., First	28	48
Mexico, Mo., First	68	48
Eldorado, Kan., First	49	44
Newark, Ohio, Central	45	44
Portsmouth, Ohio, First	39	44
Salem, Oregon, First	27	44*
Michigan City, Indiana	37	43
Okmulgee, Okla., First	20	42*
Frankfort, Ind., First	36	41
Bellingham, Wash., First	47	40
Birmingham, Ala., First	43	39
Santa Ana, Calif.,	40	39
Champaign, Ill., University Place	37	39
Crawfordsville, Ind., First	32	39*
Roanoke, Va., First	42	39
Denver, Colo., S. Broadway	41	38*
Marshall, Mo.	60	38
Blackwell, Okla., First	24	38*
Ashland, Ohio, First	33	37
Logansport, Ind., 9th St.	29	36
Cedar Rapids, Iowa, First	40	36
Brazil, Ind.	29	35
Indianapolis, Ind., 7th	31	33
Kokomo, Ind., Main St.	27	33*
Portsmouth, Ohio, Central		33
Little Rock, Ark., First	33	32
Shelbyville, Ky., First		32
Kansas City, Mo., Oak Park	21	32
Toledo, Ohio, Norwood	35	32
Zanesville, Ohio, First	21	32
Stillwater, Okla., First	41	32
El Paso, Texas, First	50	32
Martinsville, Ind., First	38	31
Lincoln, Neb., First	28	31
Huntington, W. Va., Central	30	31
Decatur, Ill., First	35	30*
Mount Carmel, Ill.	26	30*
Indianapolis, Ind., University Park	31	30
Tipton, Ind., West St.	29	30
Danville, Ky.		30*
Connersville, Ind., Central		29*
Jeffersonville, Ind., First	32	29
Ashland, Ky., First	34	29
Richmond, Va., Hanover	35	29
Spokane, Wash., Central	21	29
Indianapolis, Ind., Centenary		28

	Subs. Dec. 31, 1934	Subs. Dec. 31, 1935
Marion, Ind., First	29	28
Centralia, Ill., First	26	27
Hannibal, Mo., First	26	27
Chickasha, Okla., First	31	27
Walla Walla, Wash., Central	23	27
Huntington Park, Calif.	22	26
Harrodsburg, Ky.	30	26
Cincinnati, Ohio, Norwood		26*
Elyria, Ohio	25	26
Mount Vernon, Ohio, Vine St.	44	26
Wilmington, Ohio	31	26
Savannah, Ga., First	28	25
Hammond, Ind., First	31	25*
Paris, Ky., First		25*
Baltimore, Md., Christian Temple		25*
Moberly, Mo., Central	33	25
Omaha, Neb., North Side	22	25
Cleveland, Ohio, Lakewood	25	25
Muskogee, Okla., First		25
Beckley, W. Va.	26	25
Galesburg, Ill.		24
Huntington, Ind., Central	29	24
Rushville, Ind., Main St.	25	24
Emporia, Kan., First	22	24
Wellington, Kan.		24*
Louisville, Ky., Broadway		24
Madisonville, Ky., First	32	24
Poplar Bluff, Mo.		24
Guthrie, Okla.	29	24*
Atlanta, Ga., Peachtree	20	23
DuQuoin, Ill., First		23*
Cleveland, Ohio, Collinwood	31	23
Bloomington, Ill., First		22*
Cynthiana, Ky.		22*
Maryville, Mo., First	24	22
Elmira, N. Y., First	29	22
Syracuse, N. Y., Danforth United		22*
Knoxville, Tenn., First	34	22
Dixon, Ill., First		21*
East Liverpool, Ohio, First	20	21
Bakersfield, Calif., First	27	20
Anderson, Ind., East Lynn	27	20
Newton, Kan., First	28	20
Sedalia, Mo., First	34	20
Wilson, N. C., First		20*
Group E, 400-700 members		
Indianapolis, Ind., Downey Ave.	114	108
Long Beach, Calif., East Side	55	88*
Washington, D. C., Columbia Heights	82	73
Hoopeston, Ill.	40	69*
Indianapolis, Ind., Northwood		66
Longview, Texas, First	27	66*
Tacoma, Wash, First	60	55
Enid, Okla., University Place	62	53
Spray, N. C., Wilson Ave	34	52*
Dallas, Tex., Greenville Ave.	38	51
Whittier, Calif., First	45	50
Oklahoma City, Okla., Crown Heights	37	50
Tulsa, Okla., Wheeling Ave.	22	48*
Evansville, Ind., First	35	47
Lexington, Ky., Woodland	52	47
Beaumont, Tex., Washington Blvd.	63	47
Selma, Ala., First	32	46*
Dayton, Ohio, Central	39	46
Alhambra, Calif., First	52	45
San Antonio, Tex., Central	22	43*
Warrensburg, Mo., First	43	42
Norfolk, Va., First	60	42
Columbus, Ohio, Wilson Ave.	41	41
Richmond, Va., 7th	49	41
Jackson, Miss., First	49	40
St. Joseph, Mo., Wyatt Park	24	40*

	Subs. Dec. 31, 1934	Subs. Dec. 31, 1935
Bonham, Texas, First	26	40
Wenatchee, Wash.. Central	45	40
Lincoln, Neb., Bethany	50	39
Cleveland, Ohio, West Blvd.		39*
Berkeley, Calif., University		38*
Santa Monica, Calif., First	31	38
Cincinnati, Ohio, Walnut Hills	21	38*
Boulder, Colo., First	38	37
Eureka, Ill.	32	37
Louisville, Ky., Edenside		37*
Marion, Ohio		37*
Grand Rapids, Mich., Central		36
Gary, Ind., Central	29	35
Detroit, Mich., East Grand Blvd.	38	35
North Platte, Neb., First	22	35
Bartlesville, Okla., First	29	35
Norman, Okla., First	44	35
North Little Rock, Ark.		34*
Greensburg, Ind., First		34*
West Plains, Mo.	27	34
Billings, Mont., First	24	34*
Roswell, N. M., First	30	34
Houston, Texas, Houston Heights	37	34
Centralia, Wash., First	47	34
Fresno, Calif., First	82	33
Flint, Mich., Central		33*
Hamilton, Ohio, High St.	36	33
Ravenna, Ohio	22	33
Canton, Pa., First	52	33
Abilene, Texas	36	33
Toronto, Ont., Hillcrest	31	32
Kalamazoo, Mich., Park St.	50	32
Durant, Okla., First		32*
Johnstown, Pa., First		32*
San Diego, Calif., University	24	31
Danbury, Conn., Liberty St.	22	31
Jacksonville, Fla., First		31*
New York, N. Y., Central	27	31
Greenville, N. C., 8th St.		31*
Albany, Oregon, First	29	31
San Francisco, Calif., West Side	44	30
Bloomington, Ill., Centennial	29	30
Fayette, Mo.		30
Sapulpa, Okla., First	23	30
Lynchburg, Va., Euclid Ave.	23	30*
Fort Wayne, Ind., First	37	29
Edmond, Okla.		29*
Tulsa, Okla., Memorial	47	29
Medford, Oregon, First	20	29
Galveston, Texas, Central	33	29
Lubbock, Texas	25	29
Vancouver, Wash., First	25	29
Modesto, Calif., First		28*
Jacksonville, Fla., Edgewood	20	28*
Chicago, Ill., Englewood	30	28
Ames, Iowa, First	42	28
Shreveport, La., Kingshighway	28	28*
Shelbyville, Tenn., First		28*
Dallas, Texas, Central	38	28
Paris, Texas, First		28*
Parkersburg, W. Va.	25	28
Denver, Colo., Highland	27	27
Lawrence, Kan., First	21	27
Wichita, Kan., South Lawrence		27
Winston-Salem, N. C., 4th St.	31	27
Sacramento, Calif., First		26
Lawrenceville, Ill.		26*
Lawrenceburg, Ky., First	34	26
Auburn, Neb.		26*
Los Angeles, Calif., Arlington	27	25
San Jose, Calif., First		25*
Boise, Idaho, First	29	25
Macomb, Ill.	27	25*
Sheridan, Ind., First		25*
Sioux City, Iowa, First	28	25
Covington, Ky., First		25
Carthage, Mo., First		25*
Wewoka, Okla		25*
Bellevue, Pa.	24	25
Paris, Tenn., First	28	25
Rockwood, Tenn., First		25
Dallas, Texas, South	20	25
Pampa, Texas	23	25
Roanoke, Va., Belmont		25
Orange, Calif., First	32	24
South Bend, Ind., First	24	24
Mason City, Iowa		24
Newton, Iowa		24*
Eminence, Ky.	25	24
Louisville, Ky., Parkland		24
Liberty, Mo.	37	24
Cincinnati, Ohio, Evanston	20	24*
Findlay, Ohio, First	22	24
Memphis, Tenn., East End	24	24
Vincennes, Ind., First		23*
Hoisington, Kan.	23	23
Maysville, Ky.	37	23
New Orleans, La., St. Charles Ave.	26	23
Excelsior Springs, Mo., Woods Memorial		23*
St. Louis, Mo., Compton Heights		23
Washington, Pa., Second	45	23
Lufkin, Texas	20	23
McKinney, Texas, First	24	23
Fayetteville, Ark., First	22	22
Van Nuys, Calif., Central		22*
Carthage, Ill., First		22
Monmouth, Ill., First	27	22
Pekin, Ill., First		22
Greencastle, Ind.	22	22
New Albany, Ind., Central		22
Noblesville, Ind.	20	22
Creston, Iowa	22	22
Chillicothe, Mo., First	33	22
Macon, Mo., First		22
Martins Ferry, Ohio, First	21	22
New Castle, Pa., First		22*
Sharon, Pa., Central	45	22
Clarksville, Tenn., First	23	22
Princeton, W. Va., First	22	22
Pueblo, Colo., Central		21*
Washington, D. C., 15th St.		21
Mackinaw, Ill.		21
Marion, Ill.	24	21
Moline, Ill., 18th Ave.	32	21
Burlington, Iowa, First	27	21*
Minneapolis, Minn., Portland Ave.	22	21
Fulton, Mo., First	20	21
Fremont, Neb.	26	21
Akron, Ohio, E. Market St.	23	21
Cuyahoga Falls, Ohio	20	21
Beaumont, Texas, First	21	21
Fort Worth, Texas, Chestnut Ave.		21*
Houston, Texas, South End		21
Charleston, W. Va., Boyd Memorial	20	21*
Tucson, Arizona		20
Hot Springs, Ark., First		20*
Bell, Calif., Randolph St.		20*
Abingdon, Ill.		20*
Robinson, Ill.		20
Taylorville, Ill., Davis Memorial		20
Franklin, Ind., Tabernacle		20
Valley Juncton, Iowa		20*
Waterloo, Iowa, Central	22	20
Kansas City, Kan., Grandview	20	20*
Topeka, Kan., Central Park		20
Wichita, Kan., Hillside		20
Ionia, Mich.		20
Pontiac, Mich	20	20
Carrollton, Mo.	26	20
Joplin, Mo., First		20
Alliance, Neb.		20
Fairbury, Neb.	20	20
Akron, Ohio, North Hill		20*
Athens, Ohio		20
Lorain, Ohio, Christian Temple		20
Memphis, Tenn., McLemore Ave.		20

Group F, 200-400 members

Russellville, Ind.	34	50
Portland, Oregon, Kern Park	43	43
Buffalo, N. Y., Richmond Ave.	29	39
Glendora, Calif.	21	37*
East Orange, N. J., Park Ave.	48	37
Paris, Mo., First	42	36
Santa Barbara, Calif., First		35*
Cleveland, Ohio, Cleveland Heights	29	35
Sulphur Springs, Texas	29	35
Ellensburg, Wash.		35
Washington, D. C., Parkview	31	34
Corvallis, Oregon	27	34
Aurora, Neb., First		32*
Buffalo, N. Y., University	25	32*
Brownsville, Texas		32*
Helena, Montana	22	31*
Farmville, N. C.	27	31
Toledo, Ohio, East Side	57	31
Oakland, Calif., Fruitvale	30	30
San Bernardino, Calif., First		30*
Louisville, Ky., Crescent Hill	22	30*
Overland, Mo.	20	30*
Canton, Mo.	48	29
Ventura, Calif.		28*
Burkesville, Ky.		28
Philadelphia, Pa., Third	25	28
Chico, Calif.	20	27
Shelbina, Mo.	32	27
Portland, Oregon, Christian Tempie		27*
Winamac, Ind.	42	26
Des Moines, Iowa, Mondamin Ave.	21	26
Cleveland, Ohio, Dunham	26	26
McMinnville, Oregon, First	20	26*
Portland, Ore., Mallory Ave.	21	26
Mishawaka, Ind., First		25
Scott City, Kan.		25*
Monroe, La., First		25
Saginaw, Mich.		25
Hiram, Ohio	26	25
Millersburg, Ohio		25
Hood River, Oregon	25	25
Neosho, Mo., First	27	24
Ayden, N. C.		24
Memphis, Tenn., Decatur		24
Russellville, Ark.		23
Burbank, Calif.		23*
Covina, Calif.	23	23
Redondo Beach, Calif.	21	23
Red Oak, Iowa	22	23
Harlan, Ky.		23*
Plattsburg, Mo.	39	23
Dayton, Ohio, Santa Clara		23
Bluefield, Va., Graham		23
Danville, Va., Jefferson Ave.	23	23
Little Rock, Ark., Pulaski Heights	21	22
Griffin, Ga., First	20	22
Arcola, Ill.		22*
Versailles, Ky.		22*
Worcester, Mass., First	21	22
Rochester, N. Y., Columbia Ave.	23	22
Wilkinsburg, Pa., First		22*
Inglewood, Calif.		21
Monrovia, Calif., First		21*
Blue Mound, Ill.	36	21
Sterling, Ill.		21
Atlanta, Ind.		21*
Mooresville, Ind.		21*
Earlington, Ky.	25	21
Pratt, Kan.		21*
Monroe City, Mo.		21*
Richmond, Mo.		21*
Akron, Ohio, Noble Ave.		21
Geneva, Ohio, Park St.		21*
Toledo, Ohio, South		21*
Bend, Oregon, First	20	21
Williamsport, Pa., First		21
Port Arthur, Texas, First		21*
Phoenix, Ariz., Capitol		20
Redlands, Calif., State St.	22	20
Larned, Kan.	22	20
Cincinnati, Ohio, Oakley-Hyde Park		20*
Harrison, Ohio	22	20
Willoughby, Ohio		20
Connellsville, Pa., First		20*
Plano, Texas	20	20
East Radford, Va.		20*

Group G, 48-200 members

Baltimore, Md., Govans	31	53*
Pocatello, Idaho		38*
Newport News, Va., First		30*
Bremerton, Wash.	20	30*
Mansfield, La.	22	28
Santa Paula, Calif., First	26	27
Charlotte, N. C., First	23	27
Sarasota, Fla.		25
Pfafftown, N. C.	21	25
Pacific Grove, Calif.		24*
Newtown, Ky.	23	24
Detroit, Mich., Northwestern	35	24
Greensboro, N. C., Elm St.	21	24
Ashland, Oregon		24*
Eureka, Calif.	22	23
Mount Morris, Ill.	24	23
Concordia, Kan.		23*
Goldsboro, N. C., First	29	23
Weslaco, Texas		23*
Cullman, Ala.		22*
Lynwood, Calif.		22*
Washington, D. C. Takoma Park	20	22
Indianapolis, Ind., Brightwood	29	22
Kennard, Ind.		22*
Spokane, Wash., Jefferson St.		22*
Toronto, Ont., Central		21*
Carlinville, Ill.		21*
Zearing, Iowa		21*
Hickman Mills, Mo.		21*
Minden, Neb., First	31	21
Dayton, Wash.		21*
Tuscaloosa, Ala.	26	20
Harrison, Ark.		20*
Fresno, Calif., Belmont	22	20*
Petaluma, Calif.		20*
San Gabriel, Calif., Christian Home	22	20
Sandersville, Ga.		20
Louisville, Ky., Beargrass	24	20
Alexandria, La., First	33	20
Berkeley, Mich., First		20
Portland, Oregon, St. John		20

They Joined the "Plus Thirties"

AT THE International Convention at San Antonio in October WORLD CALL announced a "Plus Thirty Campaign," challenging our churches to increase their subscriptions by at least thirty per cent over the figures of June 30, 1935.

By December 31 a total of 611 churches had reached this high aim. In some instances the gain was small in number, but a real gain just the same. There were 210 churches in this group which showed increases of five or more subscriptions. These are printed in *italics* in the list below.

In addition to the churches named on this page, other "plus thirty" churches are listed and starred (*) on pages 32, 33. The roll of churches gaining thirty per cent in subscriptions but not on the Honor Roll follows:

ALABAMA: Decatur, First; Delta: *Lanett;* Roanoke; Robertsdale.

ARKANSAS: Carlisle; Gould; *Gurdon;* Mountain Home; Stuttgart.

CALIFORNIA, NORTH: Carmel by the Sea; Corning; Lakeport; *Marysville;* Merced; Napa; Oakland, Mills Terrace; Red Bluff; *Santa Cruz, Garfield Park;* Santa Rosa; Visalia, First.

CALIFORNIA, SOUTH: Baldwin Park; *El Monte; Holtville; Los Angeles, Eagle Rock;* Los Angeles, McCarty Memorial; *Oceanside; Ontario, First;* Paso Robles; San Diego; El Cerrito Heights; Santa Maria; *Tujunga, Foothill Blvd.*

CANADA: *Alberta,* Edmonton, Central; Lethbridge, First; *Manitoba,* Portage la Prairie; *Ontario,* Everton; Glencairn; *Wainfleet, Winger.*

COLORADO: Canon City, First; *Clifton;* Colorado Springs, Central; Denver, East Side; Fort Morgan; Fowler; Gill; *Monte Vista, First;* Ordway; Pueblo, Broadway; *Trinidad, First.*

DISTRICT OF COLUMBIA: Mt. Rainier, Md., First.

FLORIDA: *Bartow; Lakeland; Miami, Boulevard;* Orlando, Central; Tallahassee.

GEORGIA: Americus; Atlanta, West End; College Park, First; *Columbus, Central;* Tennville; Watkinsville; West Point.

IDAHO, NORTH: Grangeville; Moscow.

IDAHO, SOUTH: Jerome, First.

ILLINOIS: America; *Arthur;* Athens; *Atlanta;* Atwood; *Bement; Benton;* Cameron; Canton; *Carbondale; Carmi; Charleston, First;* Chicago, Morgan Park; Chicago Heights; Clinton, First; Columbus; Dallas City; Danville, Central Park; Dieterich; Elkville; *Gibson City; Harristown;* Harvey, First; Henning; Ipava; *Jacksonville, Lynville;* Lancaster; Marine; Maywood; Mechanicsburg; *Milton;* Minier; East Moline; Mulkeytown; Murphysboro; Newman; Oak Park, Austin Blvd.; *Peoria, Howett St.; Peoria, Glen Oak;* Polo; *Potomac, Number 10;* Rockford, Central; *Rock Island,* Memorial; Roodhouse; *Sciota;* Stanford; Tallula; Vandalia, First; Virginia; *Waverly;* Westervelt.

INDIANA: Anderson, Bethany; Angola, First; *Auburn; Bargersville, First;* Boonville; Brooklyn; *Carlisle, First;* Cloverdale; *Coatesville;* Colfax; Columbia City, Saturn; Crawfordsville, Whitesville; Darlington; *Decatur; Eaton; Edinburg, Mt. Auburn;* French Lick; *Gas City; Greenwood, Rocklane;* Halls, Mt. Tabor; Hartford City; Hillsboro; Huntingburg; Indianapolis, Second; Indianapolis, Garfield; Jamestown; Knox; Kokomo, Macedonia; *Kokomo, South Side;* Kokomo, Rich Valley; *La Fontaine, Banquo;* La Porte, First; *Liston;* Mellott, New Antioch; *Michigantown; Milton; Monrovia; Monticello; Needham;* New Lisbon; New Palestine; *New Salem;* Nineveh; *Oxford;* Paragon, Alaska; Roanoke, Aboite; Rockport; Rushville, Ben Davis Creek; Sandborn; Switz City; Urbana, Silver Creek; *Valparaiso, First; Veedersburg; Washington, Central; Westport;* Whiting; Winchester, Main St.; Yorktown; Young America; *Zionsville.*

IOWA: Center Point; *Chariton;* Cleghorn; Collins; Corning; *Delta;* Des Moines, Grant Park; Estherville; Exline; *Goldfield;* Harlan; Hedrick; Melbourne; Milton; Moulton; *Mount Ayr; New Sharon, Union Mills; Oskaloosa;* Shenandoah; Stockport; Urbana; *Vinton; Washington; West Liberty; Whitten;* Winterset.

KANSAS: Abilene; *Anthony, First;* Belleville, First; *Beloit;* Burlington, Pleasant Hill; *Burlington, First;* Burrton; *Coldwater, First; Columbus, First;* Douglass; Erie; *Fredonia;* Galva; *Goodland; Great Bend;* Greensburg, First; Grenola; Grinnell, Hepler; Hiawatha; *Holton;* Humboldt; *Iuka;* Junction City; *Kansas City, Emerson Park B. S. Class;* Kansas City, Rosedale; Kansas City, South Side; *Kingman; Langdon;* Latham; Leona; Lincoln; Mankato; *Marion;* Morrowville; *Neodesha;* Nickerson; *Norton, First;* Oberlin; *Osborne; Oxford;* Rossville; St. John, First; Topeka, Third; Tyro; Valley Center; White City; *Wichita, Fairview;* Wichita, Riverside.

KENTUCKY: *Bardwell; Beattyville;* Bloomfield; *Carlisle, Little Rock;* Clintonville; *Dry Ridge;* Ft. Thomas, First; *Frankfort, Grassy Springs; Glendale;* Irvine; Kevil; Lancaster; *Lawrenceburg, Fox Creek;* Lexington, Old Union & Antioch; *Morganfield; Mt. Sterling, Somerset;* New Castle; *Nicholasville, Providence; Owenton; Pikeville;* Ravenna; *Sebree;* Smithfield; Somerset; Taylorsville; Trenton; Whitesville.

LOUISIANA: *Crowley;* Logansport.

MASSACHUSETTS: Haverhill; Springfield, First.

MARYLAND: Baltimore, Mt. Olivet; Hagerstown, Beaver Creek; Hyattstown; Landover, Cheverly.

MICHIGAN: Bailey; *Battle Creek;* Cadillac; Coldwater; Grand Rapids, Cascade; Henderson; Shephard; *Sparta, Ballard.*

MINNESOTA: *Austin;* Cleveland; *Lewisville;* Madelia; Minneapolis, Forty-Eighth St.; *Minneapolis, Lake Harriet.*

MISSISSIPPI: Amory; Gulfport; Inverness; Kosciusko, Central; *Meridian, First;* Okolona; Rome; Utica.

MISSOURI: Aurora; Belton; Blackburn; Blue Springs; Bonne Terre; Boonville, Walnut Grove; Buckner; *Cabool;* Clarksdale; Columbia, Second; Dearborn; Elkland; Fairfax; *Flat River;* Greenwood; *Hallsville. Red Top; Hannibal, South;* Hannibal, Spalding Springs; Harrisburg; Hayti; Holden; Houstonia; Hume; Huntsville; *Joplin, South; Kahoka,* Neeper; *Kansas City, Swope Park; Kansas City, Paseo; Kearney;* Kidder; Knox City; Lawson; Ludlow; Mayview; McFall, New Castle; Mendon; Milo; Mt. Vernon; Oakwood; Paris, Granville; *Perry;* Plato; Pleasant Hill, Bethany; *Pleasant Hill;* Santa Fe; Shelbyville; *Smithville; Stanberry;* Warsaw; Wheatland; Wheeling; *Windsor.*

MONTANA: Butte, Shortridge Memorial; Deer Lodge; *Great Falls; Kalispell, Central.*

NEBRASKA: Ansley, Liberty Chapel; *Ashland;* Greenwood; Harvard; Nelson; Ord; Pawnee City; *Scottsbluff;* Shubert; Tecumseh.

NEW MEXICO: *Carlsbad; Deming;* Las Cruces; Santa Fe.

NEW YORK: Brooklyn, Ridgewood; Dunkirk; East Aurora; Endicott; *Troy, First;* Williamsville.

NORTH CAROLINA: Asheville, Bee Tree; *Cove City; Dunn, Hood Memorial;* Grifton, Bethel; Hassell; *Kinston, Airy Grove;* Kinston, Armenia; Kinston, South West; Plymouth; *Robersonville; Rocky Mount; Snow Hill, Eden; Stoneville;* Trenton; Vanceboro; Wilson, Saratoga.

OHIO: Akron, Mead Ave.; *Akron, Firestone Park;* Akron, Kenmore; *Akron, South;* Barnesville, First; Beaverdam; *Bellaire;* Brilliant; Carrollton; *Cleveland, Broadway; Crooksville;* Elmore; *Girard;* Grafton, North Eaton; *Greenwich, Shenandoah; Lowellville;* Lyons; Minerva; New Marshfield; *Niles, First;* North Fairfield; *Perry;* Piqua; Quaker City, Central; Rudolph, Mungen; St. Louisville, Eden; Shadyside; Shreve; Springfield, Fair St.; *Uhrichsville, First; Warren, Lordstown; Wellsville.*

OKLAHOMA: *Altus;* Cardin; Carmen; Commerce; Drumright; Erick, First; Garber; Goltry; Guymon; Haileyville; Hartshorne; *Healdton; Hooker;* Marlow; *McAlester;* Mooreland; Morris, First; Mounds; Mutual; Newkirk; Oklahoma City, East Sixth St.; *Pawnee, First;* Perry; Pond Creek; Sulphur; *Tonkawa, First; Tuttle;* Wetumka.

OREGON: *Astoria, First;* Baker; Brownsville; *Dayton; Gladstone; Halsey;* Hermiston; *Hillsboro, Central; Huber; Klamath Falls;* Portland, Englewood; *Silverton;* Vale.

PENNSYLVANIA: *Altoona;* Dallas, Huntsville; Kingston, Wyoming Ave.; Greensburg, First; *Kingston, Westmoor; Mather;* McKees Rocks; Monongahela, Chess St.; New Castle, Madison Ave.; New Salem; *Philipsburg; Pittsburgh, Beech View; Pittsburgh, East End; Pleasantville, Shamburg; Point Marion;* Smithfield; Sandy Lake, Carpenters Corners; Sylvania; *Uniontown.*

SOUTH CAROLINA: *Charleston, First;* Ellenton; Luray; Russellville; Waterboro.

SOUTH DAKOTA: Tyndall.

TENNESSEE: *Bristol, Central; Cleveland;* Gleason; Greenville; *Halls;* Henderson; Knoxville, Forest Ave.; Memphis, Mississippi Blvd.; Newport; Waynesboro.

TEXAS: *Albany, First;* Allen; *Amarillo, West Amarillo;* Austin, First; *Austin, Hyde Park;* Bay City; *Belton, First; Big Springs; Borger;* Cameron; Cisco, First; *Cleburne; Corsicana, First;* Crowell; Dalhart, First; Dallas, Trinity; *Electra; Graham, First;* Haskell; Houston, Magnolia; *Iowa Park;* Iraan; Jacksboro; Ladonia; Llano; Marfa; *Marshall;* Mason; *Midland;* Mineral Wells, Central; *Mission;* Pearsall; *Pettus;* Pilot Point; San Antonio, Carson St.; San Antonio, Harriman Place; San Antonio, South Side; San Saba; Shamrock; *Sherman, Central; Slaton;* Spearman; Stephensville, Tarleton Ave.; Taylor, Murphy St.; *Terrell;* Tyler, First; *Uvalde, High St.;* Waxahachie, Main St.; *Wichita Falls, Highland Heights;* Wolf City.

UTAH: Salt Lake City.

VIRGINIA: Ashland, Independence; Big Stone Gap; *Boone Mill;* Buckner, Salem; Bumpass, Bethany; Bumpass, Holly Grove; Callands, Christian Tabernacle; Callands, County Line; Charlottesville; Church Road, Poole; Covington; Danieltown, New Hope; Glenita; Grafton; Kenbridge; Lebanon; Museville; Narrows; Newport, Gravel Hill; Norfolk, Lakeside; Pembroke; *Pen Hook, Cool Springs;* Pennington Gap, First; Portsmouth, Park View; Powcan, Smyrna; Radford, First; St. Charles; Shawver, Chestnut Grove; Sinking Creek, New Bethel; *Strasburg, Walnut Springs;* Toano, Olive Branch; West Point; *Winchester.*

EAST WASHINGTON: *Palouse; Pasco; Tekoa.*

WEST WASHINGTON: *Chehalis, First;* La Center, View; *Longview; Orting;* Port Orchard, First; Puyallup; *Seattle, Queen Anne; Tacoma, Lincoln Park; Tacoma, McKinley Park.*

WEST VIRGINIA: *Charleston, First;* Huntington, Vinson Memorial; Logan; Pine Grove; Smithers.

WISCONSIN: Viroqua.

WYOMING: Casper; *Gillette;* Laramie.

Women and World Highways

Enter the Argentine Woman

THE Argentine woman of today is slowly emerging from the seclusion of the past, according to Sylvia Ragon, a young North American business woman, who for four years has been employed by an advertising firm in Buenos Aires. "A progressive movement, vital, impelling, is at work, which in due time, will necessitate woman's active participation in the business, social and industrial structure of the great South American republic. . . . The Argentine woman . . . is a being in transition. Her path to modernity has been slow, evolutionary, for the sheltered life is not to be surrendered easily nor without a pang. But the new, enlightened way has its compensations in a greater security for all women, a broader interest and understanding of human relationships in general and a more intelligent preparation for motherhood."

In the past the Argentine woman had no desire for higher education, though educational facilities were open to her as to men. Nor had she any ambition for a career in business or profession. She was content to glimpse the world from her Spanish balcony and busy herself with the purely feminine arts, and with languages and music. Today Argentine girls attend not only primary and secondary schools, but also the university and normal schools. Many are adopting careers, not only for the economic security thus assured, but because of a desire for independence.

"But the Argentine woman's ambition," says Miss Ragon, "does not find the same expression as that of her North American sister. She has no real urge toward a career for its own sake, nor is she keen about actual independence. She simply dislikes to be outstripped in intelligence by other women and won't be, because of some innate quality that belongs to all progressive women. So, too, Argentine girls desire to be as good as the next in personal appearance, in sports and in social graces. The modern girl goes in rather heavily, everywhere, for all three.

"Enter the Argentine Woman" is an abstract of an article written by Sylvia Ragon in "Independent Woman," October, 1935, under the title, "South of Capricorn." It is presented here by permission of "Independent Woman."

"Women who enter a profession, such as law, engineering or medicine, have not suffered from the hostility of their masculine colleagues. On the contrary, men have welcomed them whole-heartedly and done everything in their power to encourage them in their break with the past. Such an attitude is rare in any country and merits a hearty feminine cheer for the enlightened men of Argentina."

The professions of law, dentistry, medicine and teaching are most popular with Argentine women, with business coming rather slowly into favor. As yet few women hold executive positions in the business world.

The new woman of Argentina has held herself curiously aloof from politics, though political questions bulk large in the thinking of the country. Except in San Juan, women in Argentina may not vote or hold office. Interest in suffrage is increasing, however, and the National Council of Women now has a petition before the government asking for the franchise for women. Several women have distinguished themselves in political movements. Doctora Victoria Gucowsky has led the Socialist party for some years, and Doctora Emar Acosta, a lawyer in the province of San Juan, is its first woman member of Congress.

The Argentine woman is deeply religious, and her devotion to her church, which is in most instances the Catholic church, has doubtless defeated the passage of divorce laws in the republic. Some Argentines secure divorces in Uruguay, which has more liberal laws, but such divorces are not recognized legally in Argentina, though they may be accepted socially.

Life's main objective for the woman of Argentina is a home and a husband, and to this objective all other interests are secondary. However, "she is completely modern," says Miss Ragon, "in her rejection of the old patriarchal system which presupposed that the young married pair would live with his parents in a great family mansion which had harbored the entire family, wedded or single, for generations. Today a bride prefers her own home, even if it is a one-room simplex on the twenty-sixth floor of some apartment building in Buenos Aires. She will even manage with one servant, though she must have one! Happily for the bride, servants are cheap and plentiful."

Among the women who have won distinction in the professions is Señorita Margarita Arguas, member of an important law firm in Buenos Aires, and the first woman professor in the National Law School of the University of Buenos Aires. Miss Arguas also engages in the general practice of law. In the absence in Argentina of the trial-by-jury system, she does not plead in court, but prepares briefs and written pleas to be sent to the judges for reading. According to Miss Arguas, few women in Argentina are involved in crime. Juvenile courts are unnecessary and there is very little delinquency among girls. In a recent visit to the only women's prison in the capital, Miss Arguas found scarcely 150 inmates, which included those awaiting hearings as well as those already sentenced. This in a city of two and a half million people!

Señorita Elisa B. Bachofen was the first woman civil engineer to win a university degree in South America. She served as a consulting engineer for the government office of public works, roads and bridges from 1919 to 1933, and since then has been in the bureau of highways in the maintenance department. She is not required to go into the field in this work but directs the fifteen engineers who remain in camp on the job. Four other women in Argentina have followed her into the civil engineering field, among them her sister, Señorita Esther Bachofen. Miss Elisa Bachofen is also an inventor, holding many patents and prizes from the Argentine government. Among her inventions are an instrument to detect the quality of cotton fiber and a new and cheap process for road construction. She has held many important posts in scientific and other organizations and is the author of numerous books on technical subjects and a frequent contributor to technical magazines both in and out of Argentina.

North American women had an important part in the founding of the present educational system of Argentina when the great international educator, Domingo Faustino Sarmiento, established normal schools and chose a group of young women from this country to inaugurate the system. Miss Jennie Howard, one of this pioneer group, died only a few years ago. Señorita Rosario Vera Penaloza, a pupil of Mrs. Sara Eccleston, another North American teacher who went to the Paraná normal school in 1877 to direct instruction in kindergarten methods, is one of the outstanding educators in Argentina today.

Another woman whose contribution to the Argentine educational system is the result of knowledge gained in the United States is Mrs. Josephine M. Renard, wife of Vice-Admiral Renard of the Argentine Navy. She was the pioneer advocate of pre-school education in Argentina and for twenty years agitated for a free and efficient kindergarten system. When Mrs. Renard came to the United States in 1910, where she was to remain until 1914 while her husband superintended the construction of ships for the Argentine Navy, she had two ambitions: to learn everything she could about kinder-

(*Continued on page* 43.)

Programs for Adult Organizations

For the Leader of the May Program

Theme for the Year: *Seeking Living Treasure*

Topic for May: *Liberty-Loving Paraguay.*

SEEKING living treasure—are you? To me this theme is proving most delightful. During these months of seeking I have grown a new feeling of alertness and eagerness, a pleasant anticipation of something especially nice waiting round the corner. I find within myself a renewed interest in people, the feeling that I must get acquainted with this one and that one, even the feeling that I must reach out and snatch at them and hold them fast a moment or two while I seek the treasure of their friendship. One never can tell when the most casual of contacts may bring one some new appreciation or understanding, some totally unexpected interpretation or quaintly whimsical thought, some mirth-provoking remark, some needed inspiration or unselfish impulse. All right then, we keep on seeking! How about Paraguay?

The program on Paraguay takes us farthest from home on the longest journey of the year's quest. Try a few questions. Where is Paraguay? How long would it take to get there? How would you travel? What kind of clothes would you need? What sort of climate would you find in May? What missionaries would you meet? What would you expect to see in Paraguay?

"Liberty-Loving Paraguay" is the title given to the study, a title that carries with it the remembrance of the early and determined efforts to be a free people and of their spirited patriotism. The devotional study for this program is found in this magazine and will be helpful. The questions given under "For Personal Preparation" in the program year book will be a guide in planning the program. You will want the hour's study to bring the answer to all these questions.

In the program packet are four leaflets on Paraguay. If you do not have the packet you may order this set on Paraguay for ten cents. *Plucky Paraguay* gives the general background material for the study. Use your map and any pictures that you have to help make this talk interesting. *The Disciples of Christ in Paraguay* is a survey of our missionary work from its beginning to the present. *The Missionaries Talk It Over* is a dramatization, simply a conversation of three women, and deals with the everyday activities of the missionaries. *Helping Lepers Help Themselves* is a human interest sketch that may be given easily as a brief talk. Then there is another leaflet that you will want to use—one of those *Appreciation Period* articles. They are in the program packet. Any one of the set will be appropriate since we have not wanted to tie them into any one country but rather to let them include all Latin America.

Additional material on Paraguay may be secured from the Pan American Union, Washington, D. C. They have a fine pamphlet dealing with the country and another on the capital city, Asunción. These are five cents each and well worth having. *Latin American Backgrounds,* by Hulbert, is fine and you will find some missionary stories from Paraguay in *Women Under the Southern Cross,* by Miller. *Paraguay, Her Cultural Heritage,* by our own A. E. Elliott, is the finest thing to be had if you want to really know the country. C. Manly Morton's book, *Paraguay,* contains an interesting lot of information as to the beginnings of our work. WORLD CALL for 1934 and 1935 carried much helpful material on the leper work, the Chaco War, etc.

The pages of WORLD CALL during 1936 have given generous space to Latin America. No one will want to plan a program without going through every issue. There are helpful articles, quotable facts, and good pictures. All these have been included especially for our study. Be sure to locate the article entitled, "Peace," found on page 31 of the February number.

Do not forget the *Biography Set, Series Three.* It includes delightful sketches of all our missionaries who have served in Paraguay. Any of them might be used as impersonations or as stories, briefly told.

The *Discussion Outlines* have one study devoted to "The Bolivian-Paraguayan Strife—Are We Concerned?" You will want to look it over and you may perhaps wish to include some of it in the study hour.

As we prepare this message Paraguay is front-page news in the daily papers. Some place should be given in the program to this sudden change in government. You will want to keep in touch with happenings and give a résumé of the situation to date.

If you should be wanting any general Latin American dramatizations you will remember that a list is available. It is included in the special packet or may be had upon request.

Any one of the stories found in *It Happened in Paraguay,* by Mr. and Mrs. Leach, could be given as a reading.

You will want to suggest reading material in keeping with the month's theme. We recommend: *It Happened in Paraguay,* the Leaches; *Paraguay,* Morton; *Among South American Friends,* Corey; *Biography Set, Series Three,* McWilliams; and WORLD CALL articles on Paraguay. (Hunt up these articles, show them in the meeting, and give definite information as to where they may be found.) All the books on Latin America as given in the Reading List should be in circulation also.

You will no doubt have a most profitable afternoon visit with next-door neighbor Paraguay. This is the last neighbor on our "calling list" too as the June program will be of a general nature in which we will talk over and summarize the six months' study. May this May meeting be for you a most worthwhile hour and one that will result in "good works."

For Your Fellowship Hour

The Fellowship period might be given over to the "Reaching Outward" suggestion in the program year book. That is a most interesting project and could be worked at in informal groups. As to decorations, refreshments, etc., see "All-American All-Church Fiesta" in the February WORLD CALL, *Fun and Festival From Latin America, How to Use "Women Under the Southern Cross."* If you want a simple game try jumbled names of the missionaries in Paraguay. If you want more names add the missionaries in Argentina. See the *Year Book* for list. Or see how many words can be made from *Paraguay.* You will be surprised how few words you can find. Latin American music can be purchased from any good music store. Remember the drink *yerba maté* is very Paraguayan. The February WORLD CALL, page 33, will tell you where to obtain it if you care to sample it. Get the *Fiesta Espanol* spirit.

Easter Week of Prayer

The keeping of the Easter Week of Prayer is a time-honored observance among our adult missionary organizations. The services for this year have as their theme "The Call of the Cross Today." They were prepared by Mrs. W. B. Clemmer of St. Louis, Missouri. Mrs. Clemmer is president of the Woman's Missionary Federation of St. Louis and is also active in state and national work among women. To the preparation of these services Mrs. Clemmer has brought her deep spiritual experience and her sympathetic understanding of human needs gained through her extensive Christian activities. Have you ordered your supply of the material?

Have You Heard That

The war in Ethiopia has given rise to a new monthly pacifist women's magazine in Uruguay, South America?

The total cost of the Chaco War to Bolivia alone was $195,000,000 in terms of U. S. currency and that they lost forty-five thousand men, although the total number that got into the Gran Chaco region was only fifty-five thousand?

—EDITH EBERLE.

Programs for Young People

This page contains missionary program suggestions for Young People (18-24) and Seniors (15-17) in the first two columns, and Intermediates (12-14) in the third column. These suggestions are based on material in packets of six missionary programs each for Circles, Senior Triangle Clubs, Christian Endeavor Societies, etc., and on missionary units of twelve programs each for Intermediate Triangle Clubs, mission study classes and church schools of missions. —Rose Wright.

For the Month of May

IF ANY special activities are desired during the month of May, Mother's Day or May Day might provide the occasion. Instead of giving complete suggestions for a May Basket Party, as was indicated in the leader's leaflet for the month of May (*see program packets*), we are giving here a number of ideas so that you may choose or combine or adapt any that appeal to you.

The first idea may be used in connection with the offering. Make colorful May baskets for each member using the pattern given on the mimeographed sheet of patterns that is in your packet of leaflets. Leave off the word "Argentina." Paste on the back of each basket an offering envelope (*obtainable from the United Christian Missionary Society*) inside of which is a sheet of paper on which you have written the following words:

May Day has gone, but it's never too late
To hang baskets of cheer at somebody's gate.
The basket is here, the gate we'll provide,
If you'll put a generous offering inside.

Distribute these envelopes to all members at the April meeting if possible. For your May meeting arrange in the front of your room a gate on which the baskets may be hung. If desired this gate may be in front of a door into another room, with flowers on either side of the "walk" from gate to door. Hang over the door the word "Missions." When the time comes for the offering each member will go to the gate or door and hang his "May basket" there, after which all may sing, "Jesus Shall Reign Where'er the Sun." It would be very impressive after the hymn for someone dressed as a national from some other country to open the door and in a few words thank the group for its offerings for missions, speaking of the importance of the offerings in building a better world, and expressing the gratitude of the various peoples of the world for what Christ has meant to them. This may be a very impressive service.

If you should like a game for your fellowship period you might use this idea. The chairman may explain it as follows: After we study about what missionaries are doing around the world it is interesting for us to imagine what part we are having in making their work possible through our offerings. Tonight we are going to play a game which may help us to visualize some of that work. While one person is gone from the room the others will decide what their offerings are going to do on the mission field (home or foreign). When he returns he must try to find out by asking questions of one after another—questions which may be answered by "yes" or "no." If he does not find out the answer by the time he has asked fifteen questions, he is told what it is. The object is to find out the answer by asking the least number of questions possible. Each retiring "guesser" chooses another to leave the room and the game proceeds.

These are samples of things for which the group may decide that offerings will be used: bandages, Bibles, tuition, coal, salary for Bible woman, quinine or other medicine, foods, a roof on a certain building, a dormitory, blackboards, textbooks, hospital beds, a junior missionary, etc. After the game has been played in this way for a time you might vary it by having the person guess for whose work the group has decided his offerings are going, for example: to F. J. Huegel in Mexico City, C. A. Burch in China, Victor Rambo in India, etc.

If you want a special occasion for your mothers you might have a May Basket Party. Not only does May suggest baskets, but our study of the handiwork of Latin Americans has brought baskets to our attention. Perhaps someone in your church has some Mexican baskets which can be used for decoration. The platform might represent a flower garden with an imitation white picket fence and gate. Girls dressed in pastel-colored, fluffy dresses may serve refreshments from large baskets which they carry on their arms; or a large basket holding refreshments may be suspended from the middle of the room and lowered at the proper time. For short talks you might use such titles as these: "Market Baskets," "Clothes Baskets," "Laundry Baskets," "Sewing Baskets," etc. In each the idea would be to show appreciation for the task of our mothers to choose the right foods for hungry mouths, to keep clothes mended, washed, etc.

There should be a response by a mother, but we have not thought of an appropriate name for it unless it might be "Baby Baskets," or "Basketfuls." One of the mothers who is original and clever could develop a very appropriate response using such subjects. Avoid "weepy" sentimentality. Make it a happy occasion of appreciation and love.

A most fitting closing talk could be on some such subject as "Empty Baskets" in which one could speak of those mothers in our own towns, perhaps, who cannot know the joy of having full clothes baskets, etc., because the greed of a few has taken jobs and opportunity from the many. This talk could show how mothers of Mexico, for instance, must feel when the market baskets are empty and their children are suffering from undernourishment, and might bring a challenge to share with others in need wherever they may be.

For Intermediate Leaders

(*Conversation continued from March*)

Mrs. Newleader: What's wrong with my worship services? Somehow, even though I try to follow the outline in the manual they seem stiff and I can't feel that we are really worshiping.

Mrs. Worker: Perhaps you follow the book *too* closely and your services are not built around the needs of your particular boys and girls. A mechanical worship service that doesn't make something happen in their minds and hearts is worse than none. A real worship experience can have definite missionary education value.

Mrs. Dodger: What do you mean?

Mrs. Worker: That properly planned worship can develop in them the feeling of belonging to God and his world, a sense of brotherhood with all people; and can strengthen their wish to see justice done to all God's children and give them a new desire to share what they enjoy with these others. It can't be done by hit-and-miss methods, though. Sometimes we spend as much time planning our worship service as we do preparing the study program.

Mrs. Dodger: But it seems to be futile! Usually there are only a few there at the beginning of the hour and by the time we have sung a few hymns while the crowd is gathering we need to get right into the meeting in order to get through in time.

Mrs. Newleader: I've had a feeling they'd come on time if they knew there was really something to come for.

Mrs. Worker: Yes—and speaking of hymns—I *never* use a hymn just to fill in time. I want my boys and girls to sing hymns and mean them. Too many of us older people have the habit of singing without thinking of the words—that's the reason we continue to sing some of the old missionary hymns that reflect attitudes of superiority and talk about "the heathen in his blindness," and countries "where only man is vile." And there are so many lovely brotherhood hymns that really reflect the spirit of Jesus! Remember, too, that Intermediates like hymns that call them to personal loyalty and service. And there's nothing like great hymns to create the proper atmosphere and to provide satisfying expression for the worship experience.

Mrs. Newleader: I *have* tried having hymns played softly before the meeting begins and I do think it helps.

Mrs. Dodger: "Music hath charms," they say. Maybe that's what my group needs.

(*To be continued.*)

WORLD CALL

Devotional Study for Missionary Societies

Theme for the Year: "Seek and Ye Shall Find"

MAY

Finding Joy in Service: Heb. 12:2; Luke 10:17.

Suggested Hymns: "O Master, Let Me Walk with Thee"; "Master, No Offering."

Scripture: Heb. 12:2; Luke 10:1-17.

FINDING joy! There is much these days that seems to "take the joy out of life." As we look about us at human misery and want and injustice, at a world that appears determined to follow down the roads of increasing armaments, national ambition, international conniving and insane economic policies that can lead only to the suicide of war, one asks—where can joy be found in a day like this?

Surely not in surveying the scene with the resignation of futility and hopelessness, nor in shutting our eyes to conditions and retiring into a state of "unawareness." In the one direction is despair, in the other, detachment and callousness. Neither could possibly bring satisfaction, much less joy. What then?

"Jesus . . . for the *joy* that was set before him, endured the cross." "And the seventy returned with *joy*." Jesus had not despaired of the world, hopeless as it may have seemed to more human eyes. The seventy did not withdraw into a shell of aloofness—not after their Master told them of the scarcity of laborers for the work that was to be done.

"Joy is the wine that God is ever pouring pouring
Into the hearts of those that strive with him,
Opening their eyes to vision and adoring,
Strengthening their arms to warfare glad and grim."

The joy that is possible in a day like this comes from giving oneself to something bigger than oneself—from identifying oneself with the forces of God in the world and doing one's best to make this earth a better place to live. Just helping God! "His service is life's highest joy; it brings fair fruit a hundred-fold." Perhaps it is merely being a friend to someone who was, as Kagawa says, "born short"; perhaps it is going out of our way to let a person of another race or nationality know we consider him a brother; perhaps it is using our influence to get justice for some unfortunate group in our community; perhaps it is letting our voice be heard in behalf of world peace; perhaps it is sharing the benefits of Christianity with our brothers beyond the sea. Service to others is His service, and its reward is joy.

Hear Kagawa: "During the fourteen years that I lived in the slums I suffered much but I also learned much. I learned that sorrow for one's own pain is distressing, but sorrow and suffering for others is true joy." None could look at the peace and calm in this man's face and not be conscious of what that joy has meant in his own life.

We marvel sometimes at the almost universal enthusiasm and joyousness of missionaries. We are likely to think of their deprivations, their hardships, their loneliness. Few missionaries, however, will allow sympathy to be poured out for their hardships. They have found the joy of much-needed service and are thrilled with their work. In *Men and Women of Far Horizons,* Margueritte Harmon Bro tells of a young physician who during his furlough after seven years of service in China and the Philippines was offered two different positions in America, each of which carried a ten-thousand-dollar salary. "When I heard about them," says Mrs. Bro, "I said to him, 'Weren't you tempted to stay at home and settle down?' He looked at me as though I were joking. 'Having had a real job over there,' he said, 'wouldn't it be fierce to have to stay at home where almost anybody could do your jobs!' "

Another missionary, Albert D. Helser, who serves in West Africa, says, "If the knowledge that I am getting on with Christ's work is the first reason why I like my job, the second is the apparent impossibility of the task . . . I like my job because it's his job and because it's hard."

Working with God, whether in China or Africa or New York or Iowa, sharing the interests of our fellow-men, alleviating their distress, seeking to bring them more abundant life, materially as well as spiritually, doing our best, however small and insignificant it may seem, to create little sectors of the Kingdom of God on earth—that is the service through which we may enter into the joy that is set before us, even as did Jesus and as do all who serve.

*Prayer: Lord of all things in heaven and earth . . . give us the spirit of service, that we may labor effectively to the end that none may want, but each according to his need may share in thy bountiful liberality . . . Regard, we beseech thee, O God of our salvation, the impoverished manhood of the nations. Prosper all efforts to put an end to the toil that brings no pay, the strain that wears life out, the burdens of those that are heavy-laden; let the oppressed go free; give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that all labor may become thy service. In the name of Jesus Christ, our Lord. Amen.**

GENEVIEVE BROWN.

*From *Challenge and Power* by Wade Crawford Barclay.

Echoes From Everywhere

"Show Us The Way"

Everywhere people are wanting to know the Christ. They are saying, "Show us the Way. Send someone to our village." Recently a woman who was a patient in the hospital was carefully keeping a tract in which were some Bible verses. When she was told that there was a whole book made up of such verses she wanted one and that very day bought a New Testament, paying extra for large type that she might be able to read it.

One day a man said to me, "When one believes in Christ and wants to follow him do you bring him into Christ's caste?" Life without caste was impossible for him to understand. This is the hard part—to break the old bonds that have held these people for centuries—but they are breaking. People are coming to Christ today as never before. They are coming in great numbers. Oh, that we might have a greater part in bringing them to him! Word has just come from a place only sixty miles from one of our stations where there have been five hundred and twenty recent baptisms and more are ready as soon as they can be taught. Let us pray the Lord of the harvest that he may send more laborers into his vineyard.

ETHEL SHREVE.

Bilaspur, India.

At the Point of a Gun

A neighbor missionary of ours, Mr. Oleson, of another mission about forty miles from us, was visiting an outstation on business and had with him in a brief case some deeds and official documents to register with the government. He was returning in a small boat with eighteen Chinese, when another small boat came across their bow with men in it waving guns and pistols. Mr. Oleson expected to be kidnaped, but he slipped his brief case under some boards in the bottom of the boat. The robbers came aboard and searched everyone thoroughly. They got only $5.00 and a good gold watch from Mr. Oleson, but he saw that they took a very large sum of money from one of the Chinese. Before the robbers left they said that they wanted to show their good hearts by not leaving anyone stranded, so they gave one dime to each person and treated Mr. Oleson especially generously in that they gave him two dimes. The man who had been relieved of a very large roll of money protested, saying that they had taken so much from him that they should give him more. They beat him unmercifully with a heavy carrying pole. Mr. Oleson supposed that he was the innocent cause of the entire outrage, because he thought that the robbers seeing a foreigner on the boat supposed that he might have a large sum of money with him, but it turned out that the robbers

had spies out and knew that a merchant from the village was going on that boat to a river port to buy goods for his store and that he had $200 with him. He was the heavy loser and the one who was beaten.

STELLA TREMAINE.

Wuhu, China.

In Damoh Boarding School

There are now eleven boys taking the regular two-year course in tailoring. Besides these there are seven boys who come each morning for seventy minutes and work in the tailor shop in the manual training period. Two boys in the regular classes are from other missions. Besides making and mending clothes for the boys in the school the tailor shop does work for some of the people of Damoh and for the missionaries of Damoh and other stations. Since the two-year course of training was started a few years ago a number of boys have finished the course and are now making a good living as tailors. There are two boys of our own mission who have good posts as head tailors in other schools at a good salary. About fifteen others are working independently. Reports of the boys of other missions who have graduated from our school show that they also are doing well. Mrs. Nathan manages the school.

FAY E. LIVENGOOD.

Damoh, India.

Country Evangelism

The Young People's Christian Fellowship divides into two groups which visit nearby villages in rotation on Sunday afternoons. Each group has a leader, a nurse and singers. They carry a medical kit, posters and song sheets. On arriving at a village some members of the group visit in the homes to get acquainted, while the nurse opens the medical kit. This soon draws a crowd, among whom are sure to be those needing medical attention. After a busy hour of clinical work which includes the distribution of free hospital clinic cards to those in need of further medical attention, members of the band form a circle, sing a song or two, unroll the poster and give the story with a simple gospel message, and teach the children how to sing an easy song.

C. A. BURCH.

Nantungchow, China.

Stamping Out The Opium Habit

You have all heard of the strenuous efforts the government is making to stamp out the opium evil. All opium-smokers have to register with the government, and they are then given a certain time in which to quit. The Christian hospital now has a run of opium cure cases, all being aided in quitting the habit. A few days ago as I entered the hospital grounds a little nine-year-old boy came limping down the path. I asked him what was wrong. He told me he had been captured by bandits because he wore some new clothes on a holiday, and the bandits thought he was a son of a wealthy family. His family had no money with which to pay ransom so he remained in the bandit camp eating only one full meal a day. When the government soldiers went to fight the bandits the little boy got a bullet in the knee, and now it seems that he will always walk with a l i m p. He is bright and happy because the hospital was able to save his leg and make it possible for him to walk.

MRS. O. J. GOULTER.

Luchowfu, China.

Where Custom Is Law

In contrast to the approval in a Christian country of the arrival of quintuplets, is a true story which a Bible woman told me. In one of the sections of the city in which we are doing intensive work live Chamars. Triplets arrived in a home there and at once their caste people said, "No woman should have triplets. The mother must be punished."

Although the babies died when only a few days old, yet the punishment was given. The mother was ordered to bathe in the sacred Narbudda River in order to help atone for the sin she must have committed in a past incarnation. The Panchayat (council) of five demanded twenty rupees, which the family was too poor to pay. Then they put the mother on a donkey and made it run to the home of its owner, a washerman. The parents were informed that the *bai* could be rescued by the payment of any amount which the washerman demanded. That, too, would be difficult for the poor people. The Bible woman tried to get the leader and other members of the council to see the Christian ideal and to understand how cruel the men had been. They replied, "It is difficult to break away from the customs of our forefathers. We will try to bring into our work as leaders the ideals which you give."

ANN MULLIN.

Damoh, India.

Hidden Answers

1. What caused differences as to the day of Easter observance?
2. What is the Hazel Green motto?
3. What is even more important than *building* churches?
4. What thirtieth anniversary was recently celebrated?
5. What are the Pickerills doing?
6. What is a common experience of American Orientals?
7. What is Flanner House?

In Memoriam

Mrs. O. H. Bowers, December 19, 1935, Falls City, Nebraska. Faithful, enthusiastic church worker, assistant superintendent of Bible school and vice-president of missionary society. Age 57.

Mrs. Anna Montague, January 18, 1936, Falls City, Nebraska. Loyal member of church and missionary society at Reserve, Kansas, and later at Falls City. Age 70.

Mrs. J. F. McFarland, October 31, 1935, mother of Mrs. W. M. Williams of Denton, Texas. Funeral at Ladonia, Texas. Charter member of missionary society, and active in church work. Age 83.

Mrs. R. T. Bartley, December 25, 1935, aunt of Mrs. W. M. Williams and sister of Mrs. J. F. McFarland. Funeral at Ladonia, Texas. Charter member of missionary society and loyal member of church. Age 73.

Mrs. Mary Medd, December 5, 1935, Jacksonville, Florida. Guest for thirteen years in Florida Christian Home. Member of Mary Graybiel Circle of missionary society, Edgewood Church. Age 83.

Miss Kate Eberhardt, January 23, 1936, Jacksonville, Florida. Guest in Florida Christian Home thirteen years. Faithful member of Edgewood Church and missionary society. Age 83.

Mrs. Nancy Henry Thomas, November, 1935, Carlisle, Kentucky. Valued member of the church and missionary society.

Mrs. J. B. Thompson, February 3, 1936, Edmonton, Alta. Charter member of church and missionary society. President of missionary society twenty years, Bible school teacher, organizer, church trustee. Active in W. C. T. U. and Y. W. C. A.

Mrs. Sherman Haley, December 5, 1935, Kingman, Kansas. Charter member and faithful worker of church.

Mrs. C. A. Reynolds, January 1, 1936, Kingman, Kansas. Charter member of church and loyal worker.

Ada Critchfield Beall, January 8, 1936, Mount Ayr, Iowa. Beloved Bible school teacher and missionary worker.

Mrs. Martha Isbell, Kendallville, Indiana. Superintendent of Bible school and church organist for twenty years.

Mrs. Mary F. Wise, February, 1936, Millersburg, Ohio. Devoted Christian and lifelong member of church. Charter member of missionary society.

Station UCMS Broadcasting

DONALD A. McGAVRAN, George Singh and Bishop Pickett of India are engaged in a Mass Movement Survey in Central India. When the survey is completed a conference will be held and findings reported.

On another page of this magazine will be found a short article written by Dr. Hope H. Nichoson of the Jackman Memorial Hospital, Bilaspur, India, in which she speaks of some diphtheria cases which she has treated. Later came the word that Dr. Nichoson herself had been quite ill with the dread disease and had been taken to Nagpur to recuperate. Last reports indicated that a month's rest would probably find her able to return to her work. In the meantime the hospital was taken care of by an Indian lady doctor, assisted at times by Dr. Victor Rambo of Mungeli, thirty miles away.

Perhaps one of the most intelligent and widely read laymen of our brotherhood during a period of fifty years or more was James H. Fillmore of the Fillmore Music House, Cincinnati, who passed away February 8. Mr. Fillmore published several hymnals and was the author of "The Beautiful Garden of Prayer" and other songs. His youngest daughter, Anna Louise, served several years in China as a missionary under the United Christian Missionary Society, and is now the wife of Charles Shedd, Y. M. C. A. secretary in Chicago. Other daughters are Mrs. Fred Toll of Lawrenceburg, Kentucky, and Mrs. Mary Shipley of Minneapolis. The son, Henry, with his band, has been heard often over the radio. Two brothers, Charles M. of Indianapolis, and Aden of Pittsburgh, Pennsylvania, are both musical.

Ben Holroyd, formerly missionary to China, and for the past eight and a half years director of religious education in the Euclid Avenue Christian Church, Cleveland, Ohio, has assumed the pastorate of the Union City, Indiana, church.

To the Howard Holroyds, missionaries at home from Mexico, was recently born Mary Caroline. Mr. Holroyd is teaching in Transylvania College, Lexington, Kentucky, while at home on furlough.

Miss Jane Brewer, who spent ten years as a missionary in Mexico, is teaching on an Apache Indian Reservation at Sawmill, Fort Defiance, Arizona. In March WORLD CALL we published a short article from Miss Hallie Lemon, who also served as a missionary in Mexico, and who told of her work on an Apache Indian Reservation in New Mexico. Thus are these two trained workers ministering to our First Americans.

At our International Convention in San Antonio last October, Mr. and Mrs. C. M. Chilton of St. Joseph, Missouri, were appointed as fraternal delegates to the annual conference of our British churches next year. It now seems that they will be unable to go, and Mr. and Mrs. Roy G. Ross of Indianapolis have been appointed in their stead.

In line with the expressed desire of Dr. A. R. Main of Australia on his recent visit to this country, a committee of the International Convention has recently appointed a fraternal delegate to the Australian Conference, in the person of Milo J. Smith, state secretary of California, North. Mr. Smith was formerly secretary of the Board of Temperance and Social Welfare.

We regret to learn that Mrs. George W. Oliver of Lynchburg, Virginia, who served as state secretary of the Woman's Missionary Society of Virginia for many years, fell and fractured her chest bone recently. Another painful accident was that suffered by Mrs. George W. Buckner, wife of the pastor at Cannonsburg, Pennsylvania and mother of the editor of WORLD CALL, which occurred when the bus in which she was riding skidded on an icy highway. Mrs. Buckner is the state secretary of the Woman's Missionary Society of Pennsylvania, with offices in Pittsburgh. Last reports are that she is making good recovery.

Samuel D. McLean, who helped part time at the United Society while in school at Butler and who has recently been pastor of the Bethany Church, near Anderson, has taken the pastorate of the Crafton Church, Pittsburgh, Pennsylvania.

Following the appearance of an article by Miriam Madsen in the *New York Journal*, recounting an experience of her mother, Mrs. Bessie Farrar Madsen, thirty years before, when she prevented an Indian woman from committing *sutteë*, Mrs. Madsen was asked to go to New York for a radio interview broadcast on March 3, at which time this same story was related. It will be remembered that Mr. and Mrs. Neils Madsen spent more than thirty-five years in India as missionaries, first under the Christian Woman's Board of Missions and later under the United Society.

During the convalescence of Dr. H. O. Pritchard, he has been quarantined in the home on account of the illness of his granddaughter, Jane Hauck, who had a severe case of scarlet fever. We are glad to know that the quarantine has now been lifted and that Jane is on the way to recovery.

Typical of some of the tragedies which come into a missionary's life is the cable which reached Miss Ethel Shreve in India, telling of the death of her father, O. A. Shreve of Shreve, Ohio, on February 13, just as she was making preparations to sail for home on her regular furlough.

Our sympathy goes out to Miss Lura Aspinwall, director of student work in the department of Christian education, as word comes of the death of a brother, Myrle Aspinwall, in Salem, Oregon. No details have as yet come.

In noting the death of Claris Burch, daughter of Mr. and Mrs. C. A. Burch of Nantungchow, China, in March WORLD CALL, we were in error in stating that it was the husband of Mrs. Ruth Burch Fiddler who was killed in an automobile accident. It was the husband of Mrs. Elizabeth Burch O'Hanlon of Detroit who met instant death in this manner. We regret exceedingly that such a mistake should have been made.

From reports given out by the Indianapolis Y. M. C. A, we learn that Lyman Hoover, son of Dr. G. I. Hoover, state secretary of the Indiana Missionary Society, has gained wide recognition as a leader of students in China, where he has been located in Peiping since 1928. Mr. Hoover has recently been elected executive secretary of the Hopei Lien, which is the federation of Student Christian Associations in both colleges and schools and includes both men and women.

Into the busy day of the Kagawa meeting in Indianapolis, March 2, for which James A. Crain carried a major responsibility, came the word of the serious illness of his mother, Mrs. W. H. Crain of Houston, Texas, followed that evening by a message telling of her death. Just last January Mr. and Mrs. Crain observed the fiftieth anniversary of their marriage.

There are six children and ten grandchildren living, the death of an infant child being the only break in the family up to this time. Mr. and Mrs. Crain were among the seven charter members who established the Christian church in Houston in 1902, out of which have grown twelve churches.

We are glad to learn that J. B. Lehman, former superintendent of our Negro work and so long connected with Southern Christian Institute, is improving in health at his home in Jackson, Mississippi. Mr. Lehman suffered a stroke of apoplexy about a year ago.

Howard T. Holroyd, on furlough from Mexico, was called by the church at Earlington, Kentucky, to give six addresses on the occasion of the fourth annual church school of missions there. The church feels that it will have an increased interest in Mr. Holroyd's work in Mexico because of this contact.

John P. Sala, pastor of University Church, Buffalo, New York, and a member of the board of trustees of the United Society, suffered a loss in the death of his mother on February 23. "Mother Sala" was in her 90th year, and passed away at the home of another preacher son, Homer E. Sala, of Decatur, Illinois.

Helps for Leaders of Junior Groups

With this issue starts the unit of study on foreign missions which has ordinarily come from January on. It is composed this time of eight once-a-week sessions on Latin America. Once-a-month groups will find it best to spread this study over the five months, April through August. Sessions may be combined to cover the content of all eight, or sessions on one country may be omitted. A third possibility is that of having three extra meetings during the vacation months.—Grace W. McGavran.

April 5—*Hymns We Like and Know*

PROCEDURES for this, the first of four sessions on "Using Our Hymnal," were given in the March 1 issue of *Junior World*, "King's Builders" section. Source material was in the March 29 *Junior World*.

April 12—*Hymns We Would Like to Know*

The purpose of this session is to start the group on serious enlargement of their hymn-range; to help them to learn how to evaluate hymns before starting to learn them, and to choose with a purpose; to help them discover ways of learning quickly.

Procedures are given in "King's Builders" section of April 5 *Junior World*. Material for reports in the April 5 *Junior World* proper.

The program committee will work out arrangements for the meeting. In all these sessions an order of procedure is given, not so much to determine it for the group as to suggest a logical procedure which might be valuable. The committee will always want to build its own program, using these suggestions or discarding them in favor of something which fits the group better. The adult leader may, however, in this case, want to use the suggested order, especially in the case of hymns, as something the committee may study to see why hymns of certain types are placed where they are in the suggested program, and why certain elements are used to lead up to or to culminate certain discussions.

The children's choir group referred to in the procedures does not refer to a children's *choir*, which will sing special numbers. It is rather a group which is interested especially in singing and undertakes to know thoroughly the hymns the group will use, and to learn ahead of time new hymns, so as to lead the group in singing. It is usually wisest to have them seated as a part of the group but near the piano. They sing *with* the group rather than *at* them. Most of the problems of a children's choir can be thus avoided and real pleasure given. It becomes an interest group and of real value to worship.

April 19—*Hymns We Need to Know*

The purpose of this session is to help the children feel their need of hymns serving certain purposes. It also seeks to carry forward the actual enrichment of material at their command. It should also introduce to them new resources in materials.

Procedures will be found in "King's Builders" section of the April 5 *Junior World*. Story and suggestions for learning and memorizing new hymns will be found in the April 12 *Junior World*.

A discussion on "Some Hymns We Need to Know" is suggested with you, as adult sponsor, leading it. This discussion should pick up the results of the work so far; the testing of the list of hymns already known should be completed; those felt worthy should be included in the permanent list. The major portion of this time, however, should be spent in considering hymns which are needed in the various groups and for various purposes and occasions. There should be a serious attempt to find hymns which will fill gaps and enrich the weak spots. It is obviously impossible for a group to learn everything at once. The discussion might touch on a schedule for learning. Certain hymns may be selected for immediate work. A committee may be appointed to study special days and studies which the group will be undertaking in the weeks ahead and asked to recommend to the children at its next meeting some special hymns which will be helpful, or hymns in the list for the future which become of immediate importance. This committee should face the question of when and how they are to be learned and have suggestions to make.

The program as suggested in the next session should be worked on at this time. Only an outline is given. To build such a program from the beginning would be a long undertaking for Juniors, unless, as was suggested at the beginning, the study has been directed toward that from the first. This program is suggested rather as a happy culmination to the four weeks' study than as a new study in program building. Their choosing of hymns as indicated in the outline will mean most for this study.

April 26—*Planning Our Singing*

This session should contain a happy experience of purposeful singing, round out any discussions which need it, and complete such plans as will insure the continued attention of the group to its singing.

It is hoped that this service will be the outcome of the whole unit's work, although the actual setting up may have been deferred to the end of the last session. It has seemed wise to put a good many things right into the suggested outline for the meeting. To put the leader's introductions to phases of the "story" elsewhere would not be effective.

Where possible, let the children work out their own service and their own introductions. They are deliberately put here, because many children, unused to purposeful singing, have no idea of how to introduce a hymn so as to connect it with the rest of the service or to call attention to its special meaning.

A short story for the dedication service is given. You may wish to substitute some other story for this.

Procedures are given in "King's Builders" section of *Junior World* for April 5. The story is in April 19 *Junior World*.

If it can be secured, the singing of "Jesu Bambino," by Pietro Yon, as a solo by an adult in the program-story, will be enjoyed. The children will find particularly interesting its use of "Adeste Fidelis," and the repeat of the melody as accompaniment to "O Come Let Us Adore Him."

The adult leader will need to check on all enterprises being carried out and plan for a definite report, or reminder that a piece of work has been done, or presentation of work to the entire group.

Carry-Over

A committee may be formed now, or if appointed earlier, may bring a report now as to any plans for carry-over which need special attention. However, the form in which work has been done should have provided already for a good deal of this. To make use of attitudes created and interest aroused in continuing the enrichment of the group's worship materials, lies largely with the adult leader.

Between Us and the South Pole

By Arlene Adams

THIS is a unit, eight weeks in length, dealing with Latin America. The first session is general, giving a view of the total field which we plan to cover, this being only where we have missionary work and not including Puerto Rico. The next three sessions deal with Mexico. Then there is one on Argentina, two on Paraguay, and the last one is general again, being on "Our Church and Peace Between Our Country and Latin America."

Our aim in this study is to give the boys and girls information concerning, and arouse friendly interest in, the peoples of Latin America and their needs; to acquaint them with what our church is doing for those peoples and to inspire a desire on the part of the Juniors to have a personal part in sharing with those peoples.

Some of the children may have a personal knowledge or acquaintance with some Mexican people. This would be especially true of those living not far from the Mexican border. However, as often happens in such cases, those who are par-

ticularly observed may be the lower class of Mexicans, so the children need to see and appreciate those on a higher, more cultural level. If the children visit any Mexicans as suggested, try, if possible, to see that they are of a good class even though poor. Perhaps you may be able to have a fine Mexican come and speak at one of your meetings.

The Juniors will already have some knowledge of these countries from their school studies in geography and history. It would be well to connect this study with what they have had in school so it may become more worth while to them, and also enrich your meetings with such material they may be able to add. It would be well for you to inquire at the school where they attend to see just what information they have had that would apply. Probably they have already heard the story of "The Christ of the Andes" suggested for use in the next to the last meeting of the unit, but even so they will be glad to hear it again. Probably one would like to repeat it for the others.

In keeping up with current events as our schools do nowadays and in noticing newspapers in their homes, probably the Juniors remember accounts about the war in the Chaco between Paraguay and Bolivia and can add information to that suggested. Also, they perhaps have seen accounts of the political and religious disturbances in Mexico during the last few years.

Wherever there is opportunity for them to tell what they know about the subject apart from that suggested, it will add to their interest and be more helpful to them, even though some phase of the suggested programs may have to be omitted for lack of time. All the programs are to be changed as thought best to suit local needs.

You will notice the plan suggested is that they make believe they are really preparing for a trip to these countries. We hope by this method, the boys and girls may enter into the spirit of it all with real enthusiasm, which they will carry throughout the entire study. If the programs are presented well, there will need to be quite a bit of preparation and cooperation by those taking part, but if genuine interest is aroused there should be no difficulty in securing their willingness to give necessary time.

You will probably need to help them get adjusted at the first, especially when they are all endeavoring to get passports and other necessary papers. Perhaps your group will not be large enough for as many to act in this make-believe as suggested. Feel free to rearrange this as you wish, but we do want them to realize that it is not simply a matter of getting a ticket and getting on board ship in order to go to a foreign country. Our missionaries have all this red tape (and more to some countries) to go through before they can start.

The procedure suggested for reports, talks and stories is, I think, clear. For the panel discussion suggested in the third session and the dialogue in the seventh session, there really should be some practice ahead of time.

If preferred, and if the time is short, in the last session the questions suggested for group work might be presented to the group as a whole instead of taking time to divide.

You will notice reference from the second meeting on, to the Children's Day offering for Foreign Missions in the Sunday school. The first word about this is to be given by you and thereafter, if a committee is appointed to plan for that offering and make further announcements about it, you will be able to guide them with your suggestions. Cooperate in the use of materials giving information about the offering, with your Junior department superintendent. If she should not have received material, write to the United Christian Missionary Society, Indianapolis, Indiana, and they will be glad to send some to you. The Children's Special Packet on Paraguay (25c) may also be secured in Indianapolis and will be of special help in the sessions on Argentina and Paraguay.

Toward the last of the unit, place is suggested on the program when you as adult leader might add anything which you may wish. You will use your own judgment as to what this should be, but of course the desire is to supplement what you feel to be important, where something has been omitted or needs more stress. There is much opportunity to get acquainted with the subject in public library books and some which will not be mentioned as especially up to date, but having valuable material in them.

The following three are very recent and good for your own reading:

Latin American Backgrounds, by Winifred Hulbert,

Women Under the Southern Cross, by Margaret Ross Miller,

That Other America, by John A. Mackay.

The Junior study book on Mexico, *Over the Mexican Border*, might well be used as source in the present study. The Primary book, *Around a Mexican Patio*, is also fine.

See the list in "King's Builders" section of the May 3 *Junior World* for reading books for the children.

You will find much helpful information in WORLD CALL. Notice particularly copies during 1936. There are pictures on Latin America which the boys and girls would enjoy seeing, in the January number.

May 3—A *Trip to Latin America*

Procedures for this session are given in the April 5 issue of *Junior World*, "King's Builders" section. Material on which to base reports is found there and also in the April 26 issue of *Junior World*. Real steamship and railroad folders will add interest to the session. You may not wish to have all the children go through the process of getting passports, but it is a piece of play they will thoroughly enjoy. If time should be limited have someone mention the necessary steps instead of acting it out.

If you, yourself, are able to do some research on the subject of Latin America in connection with the reports to be given, so as to help the children who are to make the reports do a better piece of work, you will find the following references helpful. On people of Latin America, their language, customs, etc., *Latin American Backgrounds*, especially pages 156-7, 178-80, and WORLD CALL, January, 1936, p. 23. On Mexico, for children's own reference as a travel book, see *Young Mexico*, by Peck. The travel story on Latin America which has been appearing in the weekly issue of *Junior World* (January, 1936 on), will be of especial help for reference.

On the religions of Latin America, see *Latin American Backgrounds* pp. 170, 177, 180, 187-90. Also, *Women Under the Southern Cross*, pp. 166-7. Also *That Other America*, pp. 149-50.

On the Committee on Cooperation in Latin America, see *Latin American Backgrounds*, pp. 185-6, and WORLD CALL, January, 1936, pp. 16, 17.

By all means, if your pastor or church library has it, use *Survey of Service* as reference on these things. Do *not* use it as reference on work being done. It is too old to serve that purpose. For that, refer to *Today the Kingdom Comes*.

Offering for Home Missions

Easter Sunday is the day on which the Sunday school makes its special offering for home missions. Your group of Juniors is a part of the Sunday school and in their Sunday school session they will likely be having a share in this offering. If your group forms only a small part of the Sunday school Junior group, you might help the superintendent plan the presentations of the cause of home missions in the Junior department, by having some of your group present reports built from the three studies they had in January, February and March. Wherever possible, help the children to feel that we are all part of one great enterprise, divided for different types of study and different emphases, but vitally interested in the same outcomes.

Are You Using the Public Schools?

Children of today, who attend the modern public school, are getting a vast amount of guidance in the study of other peoples. As you approach the study of Latin America, it would be well to find out just what the 4th, 5th and 6th grades may have had or may just be starting in connection with the study of that part of the world or specific countries thereof. Build on the work done by the public school. The school-teacher does not touch the field of religion or missions. Some teachers go into attitudes toward other races quite effectively. Others do not. Dragging children over the same ground twice is not very inspiring. But in letting them marshal their knowledge and facing it toward the solving of a new problem, with the addition of new facts and new angles of looking at it, there lies a possibility of rich and effective teaching procedure.

As I Go to Marion

GLEN HARTER

I RECALL having written an article for WORLD CALL in the December, 1929, issue on "My Friends of Yesterday," meaning, of course, the ladies in the Emily E. Flinn Home at Marion, Indiana, as I was a member of the local board at that time.

Now I am going back to those friends of yesterday to serve them in a more intimate relationship, as their friend and adviser. It is with mingled emotions I look forward to the work in the Emily E. Flinn Home. I leave a loyal and faithful group of friends in the Downey Avenue Christian Church, where I have served as office secretary for seven years, and it is no easy task to part from friends who have come into your life in so intimate a way.

However, it will be a real thrill for me to greet, after seven years, many old friends that I left in 1928. "Biddie" Funican will be there, but the sister who shared the room with her has gone on to that home of Many Mansions.

I will greet my good friend, Nelle Doyle, who has always been an inspiration to me because of physical handicaps overcome. And I will clasp the hand of Tina Hardman, that loyal, faithful friend of many years. Anna Lindley will probably lay her book aside long enough to smile and welcome me home.

And there is Grandma Wiles, ninety-nine years young, beautiful, alert, interesting. It will be worth getting back home to see her sweet smile.

Mrs. Emma Cain, one of the sweet spirits of the Home, will welcome me. And I will see little Mary Furr slipping around trying to do something to help out. Little Miss Evans, broken in mind and body, will be there to care for and to cheer.

All these were there when I left in 1928; then there are others I have become acquainted with since that day. Gracious and charming Mary Growden will be there to greet me and Aunt Susie Huston will smile a "welcome home."

Then there will be the joy and the privilege of meeting all the others who have come to dwell in the family since that day, and I am looking forward to meeting and knowing them.

Going back to Marion, the old home town, the First Christian Church, and most of all going to the Emily E. Flinn Home to serve, is a joy and a privilege.

A Busy Doctor

THE hospital is very busy right now. All beds are full. Two weeks ago when Dr. Corpron came home from an afternoon at a country clinic he found a case awaiting him. A little boy, who had a hernia the size of an orange, fell off the high path in their rice field and tore the hernia open, allowing the greater half of his intestines to escape to the outer world. Everyone had told the mother he was doomed to die but Dr. Corpron took a chance and operated at once. The intestines were throughly washed and replaced and a discolored appendix removed. He didn't even have a fever after the operation but proceeded to get well at once. He went home to his happy parents two days ago.

Another case—a woman seven months pregnant suddenly started bleeding freely. They called a Chinese doctor who fooled about for twelve precious hours. She came to our hospital pulseless and washed out from bleeding. Dr. Corpron told them that from his experience her case was hopeless but he would do what he could and with God's help she might have a chance. She was given a special nurse and had saline solution injected under the skin all night, and heart stimulants. And as luck would have it she bled no more. In the morning we tested six of her family for blood transfusion and found a young niece whose blood was the same type. That afternoon we gave her a very satisfactory blood transfusion which helped her. She made a good recovery but went home against advice too soon. In a week she came back with malaria and is still in the house but now almost well.

Another case—a woman with a large ovarian cyst came in last August. She was in no condition for operation so we sent her back home with medicine and instructions as how to improve her condition. Last week she came back in fairly good condition. She was operated on at once. She weighed 148 pounds before the operation and 95 pounds afterward. The tumor was adherent to everything in the abdomen due to the pressure of its great weight. But Dr. Corpron was able to get it out. The operation lasted one hour and was done with spinal novocaine, the woman conscious throughout. She is doing well and will go home in another week. She is a most grateful patient. Who wouldn't be with such relief? We have had several cases like this of a huge cyst. You don't see them in America for people do not wait so long before having an operation. This woman will go home and spread our hospital's fame all through her village.

Mrs. Lung who was having her twentieth baby, including several pairs of twins, came in for delivery yesterday. Because of lack of knowledge of child care in China there is a high infant mortality. This woman has only four living children. She would most certainly have died this time if she had not come to Dr. Corpron. No other doctor in this big district can handle such cases. She was finally delivered of a nine-pound baby girl and mother and baby are both in good condition.

Last winter we had a soldier come in with a bullet wound. It had entered the jaw and lodged in the chest. After several months' treatment he was dismissed. The jaw was healed and the chest almost well except that a rubber drainage tube had to be left in the opening. He was taken to a military hospital to complete his convalescence. The dresser there forgot to put a safety pin on the end of the tube and one night it slipped back into the chest and they could not get it. So he was brought back and Dr. Corpron did another rib resection and got it out. This case shows you the difference between the type of work we do and the average military dressing station where they have not had Western training. They send us all their difficult operations.

This is the time of year for country clinics. We have five places now where our nurses are going weekly to treat the farm people free except for five coppers registration. Malaria is very bad, at least a third of the people have it. The government is cooperating with us and helping pay for quinine. GRACE CORPRON.

Luchowfu, China.

Women and World Highways

Enter the Argentine Woman

(*Continued from page* 35.)

gartens, and to investigate the organization of mothers' clubs. One of the great thrills of her life was her husband's consent for her to attend a convention of the National Congress of Mothers, an almost unheard-of activity for an Argentine mother at that time. When she returned to Buenos Aires she found times unfavorable for the launching of her progressive ideas, but she continued to work and study. A year ago her dream was realized when she opened on the roof of her great old mansion a fully equipped kindergarten for Argentine children.

"Our great and universal need for women in this country," says Mrs. Renard, "is occupation." She believes that the modern girl is no longer satisfied to sit at home doing fancywork, with no outside contacts except family friends. Women have crossed the threshold into a new era, an era of competition in which everyone must work and must accomplish. The idle woman gropes blindly and cries out to her sisters who, shoulder to shoulder, march forward in the upward way of progress.

A Storehouse Tithing Church

The report of a Washington, D. C., "Storehouse Tithing Church" of 510 members shows total gifts for all purposes of more than $62,000 last year. This is largely a workingmen's church. The per capita gift was $121.57 for all purposes and this is not their best annual report. Last year the average per capita giving of the Disciples of Christ was less than $7.00.

WORLD CALL

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Book Chat

(*Continued from page* 23.)

of the chapter. At the conclusion of each chapter is a series of carefully considered and well-stated questions. The whole work is loaded with questions, and the proper answers will do much to determine the future of the American home.

Books Mentioned on Page 23

PRESENT THEOLOGICAL TENDENCIES. By Edwin Ewart Aubrey. New York. Harper and Brothers. 245 pp. Price, $2.00.

NORMATIVE PSYCHOLOGY OF RELIGION. By Henry Nelson Wieman and Regina Westcott-Wieman. New York. Thomas Y. Crowell Co. 564 pp. Price, $3.50.

OUR TIMES, THE TWENTIES, by Mark Sullivan. New York. Charles Scribner's Sons. 660 pp. Price, $3.75.

THE NEW IMPERATIVE. By Walter Lippmann. New York. Macmillan. 52 pp. Price, $1.25.

GOVERNMENT IN BUSINESS. By Stuart Chase. New York. Macmillan. 296 pp. Price, $2.00.

JANE ADDAMS OF HULL HOUSE. By Winifred E. Wise. New York. Harcourt, Brace & Co. 255 pp.

MY FRIEND, JULIA LATHROP. By Jane Addams. New York. Macmillan. Price, $2.00.

BILLY SUNDAY, THE MAN AND HIS MESSAGE. Written and arranged by William T. Ellis. Philadelphia. John C. Winston Co. 519 pp. Price, $1.50.

THE HOME IN A CHANGING CULTURE. By Grace Sloan Overton. New York. Fleming H. Revell Co. 156 pp. Price, $1.00.

WHICH WAY FOR OUR CHILDREN? By Alberta Munkres. Charles Scribner's Sons, New York. 198 pages. $2.00.

THIS BOOK, as its name implies, deals with the various points of view relative to the religious development of children in an effort to find the best way in which parents and teachers may lead them into the "Good Life." Like other contributions of this nature, it is the result of the author's observations and experiences covering a period of years.

Miss Munkres centers her attention on the religious interpretation for children of God, Jesus, the Bible, prayer, worship, death, and social relationships, in each case stating the existing views held by varying groups, together with supporting and contradictory arguments. Each discussion in turn is accompanied with the record of a number of actual incidents or "episodes" dealing with the particular problem under discussion in the life of some specific child, and closes with a group of questions designed to stimulate the reader to draw his own conclusions as to the better way of treatment. The analysis set forth in each case is extremely fair and free from dogmatism, and yet the author's own point of view is unmistakably clear.

This volume is free from technical and psychological phraseology, and is easily read by the average parent or layman. The references made in each chapter to other sources, together with the splendid analytical bibliography at the close, make of it a real contribution to the curriculum material available for mothers' classes in our church schools.

MABEL NIEDERMEYER.

I BELIEVE IN PEOPLE. By Archer Wallace. Round Table Press. $2.00.

Here is a delightful volume of essays or addresses applying the known principles of psychology to everyday problems of life in a practical way. There is no progressive development of thought apparent in the book, each chapter having a definite theme and being complete within itself. This is not to say that the chapters are not related, for they are; yet one might begin with the last chapter and read to the front of the book without doing great violence to the author's thesis. The chapter titles, which are as intriguing as that of the book itself, consititute a rather adequate review of the volume, epitomizing, as each does, the very heart of the chapter content. Some of them are: "Sickness Need Not Crush the Spirit," "Great Souls Forgive," "Happiness Is a By-Product." There is an overlapping of ideas throughout the book, but the content is so vital and buoyant and the style is so attractive that one would imagine that there are few people who would not read it with interest and benefit. Or again, much of its material may well find its way into sermons or addresses of a non-theological type.

WINIFRED BUCKNER.

RELIGION IN THE REPUBLIC OF MEXICO, by G. Baez Camargo and Kenneth B. Grubb. World Dominion Press, London. $2.00.

A really distinctive contribution to an intelligent understanding of Mexico, the volume deserves greater emphasis than Dr. Inman's limitations of space in our March issue permitted. Chapters I to IV were written by Prof. Camargo. Chapter I, "Ancient and Modern Mexico," affords the most concise and understandable treatment of Mexico's past and present we have read anywhere. Chapter II on "The Mexican Revolution" simplifies and clarifies that tremendous movement, while the following chapter on "Revolutionary Achievement" is an eminently fair, sympathetic and critical appraisal of what the Revolution has really done for the people. No one has written more intelligently of the religious question than does Mr. Camargo in the fourth chapter. Mr. Grubb, a Britisher who really knows his Latin America, deals competently with the Evangelical movement and makes certain statements as to the future trend of that movement in Mexico which mission boards may well consider. He also presents an invaluable basis for serious study in the charts and tables of the extended appendices. Here is a really authentic and readable book about Mexico, one worth a dozen ordinary volumes. Published in England, it has not received in America the degree of publicity to which its merit entitles it.

—G. W. B.

A picturesque land is my neighbor and so, I pay this tribute to—

Mexico

Mexico! Land of color and charm
Mountains blue-black with juniper and pine
Mountains that stand naked and bare in the sun
Mountains covered with cacti and yucca.

Mexico! Land of unending contrasts
Low tropical jungles fringing the coastland
Snow-covered peaks lost in the clouds
Cacti-sprinkled deserts and glorious waterfalls.

Mexico! Land of color and charm
Gay-plumaged birds and sun-splashed sands
Lacy trees, fern and jasmine
Palm-bordered lakes and smoking volcanoes.

Mexico! Land of ancient arts
Stately cathedrals, pyramids and palaces
Mysterious ruins of an ancient race
Burros creeping from place to place.

Mexico! Land of the old and new
Steeped in romance, legend and lore
Clinging to customs and costumes of yore
Yet heralding the new with an open door!

—MAYME GARNER MILLER
in *Trails of Discovery.*
Fort Scott, Kansas.

A Doctor in India

By HOPE H. NICHOSON*

IN MANY of the nearby villages where we used to hold weekly clinics the people still ask, "Why does the Doctor Miss Sahiba not come and bring us medicines?" Crowded together in their little mud huts under the shadow of the palms most of the villagers in India are deprived of the ordinary comforts and help in time of illness which we accept without question as a part of our heritage.

In such a humble home the father lay ill for weeks with fever that could have been quickly relieved by proper medicine and nursing. The little children played in the muddy lane outside the door or whimpered as they tugged at their mother's sari when hunger and fatigue drove them inside their smoky, windowless, one-room hut. The mother sold her silver ornaments that she might call in the village quack who came and muttered sacred verses and went through weird incantations. Still the fever raged and, worn as she was with watching and anxiety, the mother's time was completed. As she brought another little life into the world her weary soul gave up the unequal struggle and her tired and worn-out body was carried by fellow-caste people to the burning ghat—the husband too ill to follow and the children too young to realize the sorrow that had come to them.

What chance for life had a tiny new baby born under such circumstances? At a village council someone remembered the mission hospital. The father signified his willingness to give up any claim to the baby by affixing his thumbprint to the paper written by the headman. When little Dukhala, whose name means "full of sorrow," was two days old she was carried into Bilaspur in a small basket placed on the head of a neighbor woman. Four months have passed and Kussum Kumari, "Princess of Happiness," as she is now called, is a thriving, happy baby. Proper food, cleanliness, fresh air, sunshine and love are doing their work. Was not this the Master's meaning when he said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"?

A short time ago a village woman came for an operation. She lives in Murhipar, where we have a number of Christians, and with other members of her family is an earnest inquirer. Before the anaesthetic was given we explained to the patient and her mother-in-law who was with her that we always have prayer before we operate. They eagerly agreed and said that was what the Miss Sahiba did who came to teach them in their home. They clasped their hands and listened reverently. At the close of the prayer the mother-in-law said earnestly, "Oh, God, make my mind clean in the name of Jesus," the little sentence prayer Miss Shreve has taught these simple, illiterate women.

How thankful we have been for our new isolation ward in this land where we have no quarantine laws and people suffering from contagious diseases come and go at will. It has sheltered its quota of cholera, whooping cough and amoebic dysentery and helped us prevent any contact cases in hospital. Just now we are in the midst of a severe epidemic of diphtheria. This is a comparatively rare disease in India and the people know nothing of its dangers. Several children seen at the dispensary were carried away by the frightened parents and we have no way of knowing how many deaths occurred in the homes. Out of seventeen cases treated in hospital only three died. One of our cases came from the baker's family and business went on as usual! Such an epidemic presents a real financial problem as the antitoxin is very expensive and most of the patients are too poor to pay anything toward the cost of it. Because of this we have been able to immunize very few aside from our own staff and the immediate members of the families concerned. We dread to think what it would mean should diphtheria ever become endemic in India.

Early in July Miss Clark left for her vacation. Soon after arriving in Coonoor she became very ill and had to undergo two operations for gastric ulcer. Necessarily, improvement has been slow. During the past four months we have had a daily average of 100 in-patients and 125 in the dispensary. In addition to this, we have examined 450 school children, done the follow-up work necessary, such as tonsillectomies, injections, etc., treated 15 cases of amoebic dysentery from the girls' boarding school, given over 2,000 cholera injections, and are still struggling with the diphtheria epidemic. With the help of one Indian doctor and the Indian nurses I have somehow been able to carry on. However, such a situation emphasizes our need for two American nurses on the staff if we are to maintain our Training School and carry on the hospital work in a satisfactory manner.

*Missionary in Bilaspur, India.

High Spots in Evangelism

At Chuchow, Cheo Yu-wen, pastor of the Chuchow City Church, went out for two short evangelistic meetings and to conduct baptismal services. Mrs. Chiang Huei-sen, a Bible woman, and two volunteer laymen went with him. They first went to T'an Tsuen where the attendance was better than at former meetings. Six were baptized there. Then they went on to Sin Tein Miao where five were baptized. Mr. Cheo reports very commendable activity at the latter place. The Christian group have almost finished the erection of their own church building, a very modest structure but one which represents entirely local effort. At Kuan Tien fourteen were baptized in a short meeting.

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It's Different When You Yourself Are Carved

By C. H. Plopper*

WE ALL think hospitals are fine institutions, and we like to help our friends when in need to go to them. Yet, it is different when we are in need ourselves—when you are carved yourself that is another thing. Then most of us feel that the last place to which we wish to go is the hospital. Yet we know it is the very best place we can find.

For the last two years we had known that something was wrong, so it was a great relief to our minds to learn that Dr. G. L. Hagman would be back in China, at Nantungchow. Now, it may not be known to the people in America, but we out here know there is not a better surgeon than he in the Far East. So we immediately decided that as soon as examinations were over at the seminary, we would take the two-day trip to Nantungchow, and have him look us over. This we did, and his reply was, "I guess we had better carve it out." With most doctors such a decision would have made us worry, but when he told us this we knew it was the best thing to do and that he would take care of us. So the next day the operation was performed.

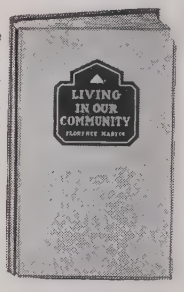
Now hospitals in China are not able to have all the conveniences of American hospitals, so we were somewhat surprised at the service they were able to give us. During the hot days of July we were able to have ice water through the help of a Crosby Icy-ball. An electric fan was on our dresser. True, as yet there was no day current, which was quite a handicap on x-ray work. Yet the fan looked mighty good, and when the current came on at 6:00 p.m., it cooled us off at the end of hot days, and prepared us for sleep at night. Our little Chinese nurses, with all the training of American nurses, added to a loving Christian sympathy, put themselves out to make us comfortable. Their care and treatment made our six-week stay in the hospital pass quickly.

Many things happen around one when he is lying in a hospital bed, of which he knows nothing; yet some trickle through. For example, in the morning we can hear the distant songs in the hospital chapel service. While we have been lying here forty-one others have been operated on, and we did not even see them taken to their beds. During the afternoon a slightly louder noise tells us the clinic is open. In the six weeks they have cared for 1,135 patients, with all kinds of diseases imaginable, and we know that nearly every day Doctor gets home late for the evening meal because of necessary x-ray work.

Yesterday the x-ray technician came to Doctor with a very puzzled frown, and showed him the plate of an x-ray taken the day before, saying, "Doctor, I have never seen a picture of bone formation in

*Missionary in Nanking, China.

For Vacation Church Schools



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In lieu of the third book we suggest one or two of the following:
Children of One Father, Kent—50c
Learning to Know God Better, Shields ——————50c
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FOR JUNIORS—

Friends at Work, by Elsie Ball. $1.00.
Living in Our Community, by Florence Martin. $1.00.

In lieu of the third book we suggest one or two of the following:
How Nations Share, Battle——50c
The Land Where Jesus Lived, Spratt ——————50c
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The Missionary Register

Missionaries Coming From the Field

Miss Leta May Brown, India, Los Angeles, June 18, Silver Java Line.
Miss Lucile G. Ford, India, Seattle, May 1, American Express Company.
Mr. and Mrs. Homer P. Gamboe, India, Vancouver, May 9, American Express Company.
Miss Ethel Shreve, India, Vancouver, May 9, American Express Company.

Births

Paul Kepple, Jr., son of Mr. and Mrs. Paul C. Kepple, San Luis Potosí, Mexico, February 6, 1936.

Deaths

J. K. Alexander, father of Mrs. Elmer G. Boyer, Africa, February 4, Portland, Oregon.
O. A. Shreve, father of Miss Ethel Shreve, India, February 13, Shreve, Ohio.

the hip like this." A little later we overheard Doctor joking the patient in the ward, and telling him, "the next time I x-ray your hip you must keep your hands where I tell you." The day before, the patient, because he feared the electricity, had put his hand under his hip to protect himself, thus producing the puzzling bone formation. Day before yesterday, while exercising, we overheard Doctor saying to a patient, "it isn't my ability that is making you well; it is the help of our Father God in Heaven." It is such incidents that give us a window through which we can see the spirit of this surgeon.

Of course, there were other cases where help was impossible, and which made our eyelids heavy. These we must force ourselves to forget, and remember the more numerous cases where the skill of the physician brought relief and health.

After having been carved, it is great to be back at work in the vigor of a strong body, and within our souls to thank the Lord that we are able to have such a surgeon in our China mission, and such a well-trained staff as we have at the Nantungchow hospital.

Nanking, China.

Law Not Enforced

MISS WU BAO MING, who taught for several years in our school at Wuhu, a graduate of our girls' school in Nanking, and a lovely Christian young woman, died a few days ago in the most distressing circumstances. Her stepfather did not take responsibility for the family, so her younger sister and brother were entirely dependent on her. She kept them both in school here in Wuhu. Two years ago she left us for a better salary, for it was very hard for her to meet all the expenses for the three of them on the small salary she received here.

She was seen and admired by a married man who wanted her for a concubine. He was well educated and rich and had a high position, and just like many other Chinese men, was married to a woman that his parents had selected in his childhood, and who was not suited to him in education or training. So he wanted this capable, well-educated, attractive young Christian woman. Of course she would not listen to any such proposals, but he made a bargain with her stepfather and paid him money for her. He, and her mother also, brought constant and most disagreeable pressure to bear on her. She left her position and come to Nanking where friends gave her a small position in our girls' school, though they did not have a place on the faculty for her. Though Miss Wu had gone far away from her parents and the man who wanted her, they still continued their persecution. With all her responsibilities, worrying about the education of her brother and sister, her small income and this constant persecution, she went violently insane. In three weeks she was dead.

You have doubtless read in the papers that concubinage in China has been abolished. There is a strong law against it, but it is not enforced, just as prohibition at home was not enforced, and for the every same reason, that influential people do not want it enforced, and the great majority of good people just sit still and do nothing.

STELLA TREMAINE.

Wuhu, China.

A Unique Experience

One of my most startling experiences of late was to receive a request from a village to let them become Christians. "What is that?" I asked, "Do they all want to become Christians?" "Oh, yes, all of them, about fifty people in all." This kind of thing may be possible in Africa, but in China it is an almost unheard-of thing, for here the ancient customs hold the people as in a steel vise so that such a move is almost unthinkable. We told the people of the village that if they would buy books we would send a man to teach them how to read and to explain just what it means to become a Christian. Now every evening they meet together for instruction. Men who have never learned to read or write one word and can do nothing but hold a plow and till the soil, are poring over the difficult Chinese characters night after night, slowly learning to comprehend the gospel of love and unselfish service. How genuine this interest is, and how long they will persist in their good intentions only time will tell, so the story of the village which wishes to become Christian will have to be continued in some future letter.

O. J. GOULTER.

Luchowfu, China.

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The Last Page

We've Got All We Can Use

"What's this big item on your expense account?"

"Oh, that's my hotel bill."

"Well, don't buy any more hotels."—*Vancouver Province.*

"Yes, sir, I believe that big wars often are caused by the smallest matters," ruminated Old Man Jones. "Why, just the other night my wife was working on a cross-word puzzle, and she looked up at me and said, 'What is a female sheep?' and I replied, 'Ewe.' And there was another big war on."—*Exchange.*

An Irishman got a job in a railway station. When the first train came in, however, he forgot the name of the station, so he called out:

"Here ye are for where ye are going. All in there for here, come out."—*San Diego Union.*

"Mither, can I hae sixpence to gang to the pictures?"

"No, ye canna; ye can hae a bit gorgonzola cheese for supper, an' that'll gie ye the nightmare, which is just as excitin' as ony picture."—*Australian Christian.*

Business has picked up to such an extent that numbers of firms are again ordering two bottles of black ink at a time.—

—Memphis Commercial Appeal.

Her husband being slightly indisposed, the young wife tried to take the patient's temperature, and in a state of great excitement scribbled this note to the doctor:

"Dear Doctor—Please come at once. My husband's temperature is at 136 degrees."

The physician replied:

"Dear Madam—The case is beyond my skill. Send for the fire engine."—*Ithaca Observer Dispatch.*

"Does your bride know anything about cooking?" asked the old friend, meeting a recent groom.

"Well," he grinned, "I heard her calling up her mother the other day to ask if she had to use soft water for soft-boiled eggs and hard water for the hard-boiled ones."

"What's your name?" the grocery store manager asked the young applicant for a job.

"Scott," replied the lad.

"And your first name?"

"Walter."

"That's a pretty well-known name," remarked the manager with a smile.

The boy looked pleased.

"It ought to be," he replied. "I've been delivering groceries around here for two years."—*Tit Bits.*

The Immortal Drama

By Grace Noll Crowell

Here is the greatest drama of all ages:
A drama closing with a burst of light,
With dawn upon the hills, and the earth quaking,
And an angel, glittering white.

Here is an act stupendous, fraught with meaning;
The risen Christ stands straight and clean and still
As a lighted tower beside a darkened ocean,
As a tree upon a hill.

A haven for the storm-tossed and the helpless,
A shelter for the pilgrims of all lands,
The central figure in an immortal drama,
The risen white Christ stands.

The curtain falls upon His earthly lifetime;
We wept for Him, but He has dried our tears;
Here is eternal joy, eternal rapture
For the eternal years.

We watch with wonder as a cloud receives Him;
The drama ends, and yet the sons of men
Turn back to daily tasks, assured and certain
That He will come again.

—*Christian Endeavor World.*

Channing Pollock, in *The Rotarian,* tells the story of a raw army recruit who hailed a man in uniform, "Hey, buddy, give us a light, will you?" The man complied. As he walked away, another soldier, with staring eyes, exclaimed to the rookie, "For the love of Mike, do you know who that was? That's General Pershing." Running after the General, the recruit stammered an apology, "I'm so sorry, sir. I've only been in the army a couple of hours and all uniforms look alike to me, sir."

Pershing smiled and patted the man on the shoulder. "That's all right, only," with a twinkle in his eye, "take my advice and never try it on a second lieutenant."

Definitions

Committee: A body that keeps minutes and wastes hours.

Economy: A way of spending money without getting any fun out of it.

Good Manners: The happy way of doing things.

Certain people there are who could be much happier if there were no keys in this world. With something new to unlock, they work themselves into a panic, and get either locked in or locked out. They don't want to be like that, but have never yet been able to remedy the matter. They're so very certain when they put a strange key into an untried lock that trouble is ahead, that it usually is. And not only are they unable to turn the lock, but they mesmerize even the custodian who comes to assist, so that almost invariably he says, "I've never known this lock to act like that before." Hairpin, pocket-knife and nail file are brought into play, and after a lot of prying and prodding, the lock, as if it had played its joke long enough, gives and comes open. There yet remain certain countries abroad where they never lock anything. But here in these United States we are a most key-conscious people. Keys to the house, garage, office, car, safety box, desk, bookshelves, lockers, traveling bags, cupboards—even books and situations! And even when one is not actually struggling with them in locks, they must be found or hidden or taken along. All God's chillun got a key.

—Trivia in
The Indianapolis Star.

Wishbone and Backbone

Once a little Wishbone met a Backbone,
big and strong.
Said the Wishbone to the Backbone,
"Won't you carry me along?
I get so tired wishing; it's harder every day,
While things you ask for always seem to come your way.
I think and think of all the things I want, and never get,
But nothing ever slips by you . . . you never lost out yet.
Won't you tell me how you do it, for your method works so well;
Is it higher mathematics, or do you cast a spell?"

Said the Backbone to the Wishbone,
"Friend, you have me wrong,
For my method's very simple . . . just determination strong,
Mixed with a lot of courage, some tears, and troubles, too,
A great big bit of common grit, refusing to get blue.
No matter how much things go wrong, and all my plans astray,
I start right in and build them up in a better, stronger way.
You see, it's very simple, if you only make it work,
But I never knew a Wishbone yet, who wasn't just a shirk!"

—Dorothea Morse in
Australian Christian.

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Entire communities have been transformed as the result of Christian trained men and women. 95 students were enrolled in Hazel Green Academy and 253 in Livingston Academy, schools for the mountaineers. 213 students attended Southern Christian Institute and 242 Jarvis Christian College, schools for the Negroes.

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